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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., April 15, 1926

NEW SERIES  
VOLUME XXVIII, No. 14

St. Charles Ave. Church in New Orleans recently moved into their new \$200,000 house, Pastor W. W. Hamilton.

Brother N. T. Tull, Business Manager of the Baptist Bible Institute in New Orleans, says he is expecting to have a good exhibit at the Houston Convention. Be sure to look it up.

Pastor H. D. Wilson writes: "Dr. J. C. Owen, formerly pastor of Fifteenth Avenue Church, Meridian, will be with us in a meeting at Shubuta beginning May 30th. We ask to be remembered in the prayers of all who approach the Eternal Throne. We greatly desire and hope for a great meeting."

The ladies said they had a great meeting at Laurel last week, and that Laurel is a beautiful city and treated them handsomely.

Many will be sorry to learn that Mrs. J. D. Franks of Columbus has been ill in a hospital, and both the children sick also.

Pastor D. A. McCall began Sunday his fifth year with the churches at Lyon, Jonestown and Coahoma. In the four years there has been a net gain in membership of fifty per cent, and the Sunday School attendance doubled. A men's class has been organized and is doing efficient work. The Baptist Record goes to every home; prayer meetings good; gifts to all causes approximately \$60,000. A score of men started leading in prayer. The auxiliary organizations in the church are doing good work, and have taken special training courses.

Mrs. Grace M. Prodes of Ferriday, La., has given a beautiful tract of land on Lake St. John, near Ferriday, for a Baptist Encampment for Northeast Louisiana.

Brother Charles C. Magee takes charge of the churches at Bude and Mt. Zion in Franklin County, preaching to the former on the second and fourth and to the latter the first and third. He is in every way hopeful and intends to put the Record into every home.

A religious census now being taken in Jackson shows that "there are approximately 1,800 people of church age, now living in Jackson who do not belong to any church, anywhere. However, all but 280 of these give some local church as their preference. The 280 say they do not have any preference. One person said that he was an agnostic. No one claimed to be an atheist. Six said that they were Theosophists." Here's a chance to add 1,800 people to our church membership lists. P. V.

Dr. B. H. Lovelace has been for two weeks in a meeting at Macon, Georgia. The pastor whom he assisted has called on him to assist in a meeting in every church he has had, possibly in part because Dr. Lovelace tied him up in happy matrimonial bonds. The congregations in this meeting at Macon ranged around 2,000 and made it easy for a preacher to be at his best. The Lord was adding to the number of saved from day to day, but we have not heard the total number of additions.

## THE WOMAN'S MISSIONARY UNION Laurel, Miss., April 6-8

By W. E. Lee

Promptly at the appointed hour, 2:30 o'clock P. M., on April 6th, the President, Mrs. A. J. Aven, called to order the forty-eighth assembling of the women of Mississippi in annual convention.

An opening prayer was led by Miss Pearl Caldwell.

The initial session was devoted to the young people and the program was under the direction of Miss Fannie Traylor, their leader in the state.

A season of prayer was engaged in, the leaders being Mesdames Kimbrough, Hewitt and Buchanan. The Y. W. A.'s of Laurel sang with much vigor and charm, "I Will Lift Up Mine Eyes To The Hills". Miss Traylor expressed a desire that the convention might catch the spirit of enthusiasm of these young people.

Miss Willie Jean Stewart, representing the Sunday School Board of Nashville, discussed "Giving the World to the Children" in a very interesting and edifying way. "Youth Today—Men and Women Tomorrow" was the subject of a splendid address by Mrs. J. A. Taylor of Brookhaven.

Miss Juliette Mather of Birmingham, the leader of the young people of the South, in a discussion of "World Wide Witnessing" recited in a very telling way the experiences of those who have gone to the various mission fields as witnesses for Jesus.

(Continued on page 8)

## MISSISSIPPI BAPTIST INDEBTEDNESS

The obligations of the Mississippi Baptist Education Commission for 1926 amount to.....\$97,700.00

This does not include bonds due beyond 1926.

Woman's College current indebtedness.....\$37,385.00

Blue Mountain College current indebtedness.....15,700.00

Clarke College current indebtedness.....7,000.00

Total for 1926.....\$60,085.00

Jackson Baptist Hospital indebtedness.....\$75,000.00

State Board appropriations for 1926.....\$80,000.00

This \$80,000.00 is not considered as an indebtedness except that it is to take care of appropriations for this year.

THERE REMAIN ONLY TWO SUNDAYS BEFORE BOOKS CLOSE ON THE SOUTHERN BAPTIST CONVENTION YEAR. SUCCESS FOR THE YEAR IS DEPENDENT LARGELY UPON APRIL RECEIPTS.



## MY PRESCRIPTION FOR A BETTER SOUTHERN BAPTIST CONVENTION

J. F. Love, Cor. Sec'y.

We are having the annual discussion on the Southern Baptist Convention as a deliberative body, etc. Wise and faithful brethren are giving suggestions on this matter which are being read with eagerness. In the interest of the Convention and its work I give a prescription for a great Convention at Houston, as follows:

First, let everybody go to the Convention who can possibly do so.

Second, let every church which can do so save its pastor and his family from having to bear the expense of this trip.

Third, give the pastor the expense money on condition that he stay in Houston until the Convention closes.

Fourth, have no side meetings, such as school banquets, class and fraternity reunions and the like during the Convention.

Fifth, everybody leave his golf sticks and cigars and best jokes at home and attend the Convention sessions faithfully.

Sixth, let all of us go with the prayer and expectation that we shall sit together in heavenly places.

Seventh, reduce to the absolute and necessary those things which are to be considered by the Convention.

Eighth, let us take time really to deliberate upon the great matters for which the Convention was created and which are imperilled. Great numbers can deliberate as truly as small numbers. Not every one who goes to the Convention wants to speak or can, but every one can deliberate, and he can do it as well in the presence of thousands as in a group of a dozen if the Convention will take pains to get its main business before him intelligibly and deliberately. Indeed, there is great advantage in having these great matters which we wish all our people to support, considered and voted upon by the most representative body possible. The Convention should take its business in its own hands and should give everybody who attends the Convention a chance to deliberate upon it and to speak if he wants to. The Convention has now five executive committees; for this is the function of the five boards of the Convention. They are appointed by the Convention to execute its will and instructions between sessions of the Convention. Each is an executive committee as regards the matters referred to it. These boards must bring their reports and findings directly to the Convention for its deliberation. It seems to me that these are as many executive committees as the Convention needs. The Convention itself is overhead authority to agencies which it appoints, and these executive committees, or boards, are responsible to it. Our Baptist polity does not call for more overhead authority or lordship. Let us go to Houston to deliberate and give every man who wishes to speak a chance to do so, but let us not confuse deliberation with talking, and let us talk with deliberation.

Ninth, thus reaching decisions upon Convention matters, let everybody go home to push, pull and boost them to success.

But the chief ingredient in my prescription for a great Convention at Houston is, let us get ready for a great Convention by a great work during April. This is more important than anything we can say or do as a means of improving the Convention. If we can save the objects for which the Convention exists and carry great reports of them to the Convention, we shall gain in the joys and values of the Convention tremendously. Have we made our people realize that their mission work for which the Convention was constituted is in imminent peril?

The one thing which concerns me most of all is whether we shall, when we meet in Houston, be compelled to deliberate upon our failures or our successes. We are going to Houston to bemoan our failure in supporting our mission work,

or we are going there to rejoice over our faithfulness in doing so. Let April be spent in prayer and self-consuming passion to win a victory for God in missionary contributions by Southern Baptists. Unless the Cooperative Program yields more money for Foreign Missions during April than it has yielded during the eleven months of the Convention year, Foreign Missions will be in a sad plight. It seems to me that this fact ought to be an effectual call for concentration of all our thought and energy upon our WORK during this momentous month.

## SOUTHERN BAPTISTS FACING THE HOUSTON CONVENTION

L. R. Scarborough

I should like to say a serious word to the brotherhood about our coming Southern Convention. We ought to make it a great and history-making convention. We can if we will. My soul's prayer is that we will. If it is great we will make it so by what we do.

### Before The Convention Meets

We must do some vital things before we get to Houston. It is my opinion that we should:

1. Create wide centers of prayer throughout the whole Convention's territory. Prayer works wonders. We must immerse our people in a Pentecostal spirit of supplication to Almighty God for his presence and power.
2. We must think of and approach the Convention in a true light of its fundamental purpose. It is not a creed-making but a kingdom-building organization. Its bottom purpose is co-operation in promoting the causes and institutions established by the application of our doctrines to the needs of a lost world.
3. We must give and cause our people to give largely and liberally of their means to the support of all our causes. We ought to bring the budget churches to the full fruit of their systematic giving and take great free-will offerings in all the other churches. The very life of our causes is vitally dependent on this matter. Hilarious, liberal, sacrificial giving ought to characterize our people until April 30. A heroic leadership can do it and save our situation.
4. We ought to purpose and plan for the greatest Southwide revival ever prayed and preached down from Heaven on our people. A wide, deep tidal wave of soul-winning passion will sweep us out to victory.

### When We Get There

As we approach the Convention and when we get there we ought, I believe in my deepest soul,

1. To do the things that make for peace, a gospel peace and fellowship, New Testament fellowship. Let's think, pray and plan on the terms of a united, onward-going, constructive fellowship.
2. Let's pass by at least one Convention without doctrinal resolution, and agitation. Three Conventions in the recent past have passed strong doctrinal statements, two of them unanimously and one by an overwhelming majority. All these statements are strong, clear, glorious proclamations of New Testament truth. All of our age-long articles of faith were re-affirmed without quibble or quiver. The great throbbing heart of Southern Baptists is sound and true to all the vitalities of the truth. Additional resolutions will not add to our orthodoxy. Resolutions do not cure heresies anyway. They sometimes divide us so that we cannot carry forward the truth we all love. We never will satisfy everybody anyway. Some people are not after satisfaction. They are after agitation. Resolutions are not nearly as effective in curing doctrinal departures as old-time preaching, New Testament revivals, promo-

tion of missions, Christian schools, hospitals and a great co-operative effort to promote these in the proclamation of the truth. I am against every form and expression of modernism. I am against evolution in any fashion which traces the origin of man to any other source than the special creative hand of God with no kinship with other forms of life. Because I am against these heresies I want us not to further resolute and agitate in our Southern Convention at this time. I do not mean to say let's stop the fight against these heresies. No, never. I am for a perpetual warfare against modernism and its kindred heresies. But let's stop a method of warfare which tends to divide the forces on whom we are to depend for the building of Christ's kingdom. I agree most heartily with our Southern Baptist editors, who in recent conference almost unanimously expressed the hope that further resolutions on these doctrinal matters would not be proposed at the next convention. These are truth-loving, loyal leaders among our people.

3. Let's set up a greater program of missionary zeal, evangelistic fervor, Christ-honoring passion to win men, train men and heal men and go back to our people to make a new history for kingdom advancement and truth-promotion as never before.

### After Pentecost

We need to copy a great apostolic example recorded in Acts 2:41-47. They continued steadfastly in seven great things: 1. The apostles' doctrine; 2. Fellowship; 3. The ordinances—breaking of bread, etc.; 4. Prayers; 5. Liberal giving to needs of all the saints; 6. Hospitality; 7. And daily soul-winning.

This is Christ's program for Southern Baptists up to the Houston Convention and beyond till we reach the last lost man with the gospel. I am for this program in the spirit of a great constructive, co-operant brotherhood.

## SEMINARY BEGINS NEW ERA IN NEW HOME

By Chas. F. Leek, Th.M., Publicity Secretary

The Southern Baptist Theological Seminary has entered upon a new era. The school has been liberated from the handicaps of its downtown plant and is now enjoying the matchless advantages of its new suburban home in beautiful Crescent Hill. The transfer of the institution was made in record time and without mishap on Friday and Saturday, March 26-27. For the fourth time in its history the Seminary experienced the thrill of entering a new home. The feelings of the present Seminary family must have been akin to those of Drs. Boyce, Broadus, Manly and Williams, the immortal founders of the institution, when they saw their hopes realized in Greenville in 1859 with the first buildings the school ever occupied.

The exodus from the bondage of the man-made city environment to the promised land that still retains its God-created characteristics, was consummated in an unpretentious manner but with abounding joy. However, when the day of departure drew on and the prospect of leaving the old halls was about to become a fact, both faculty and students paid solemn recognition to the men who made the passing home possible. Before they set their faces to go Eastward to The Beeches they took one last look that was tempered with a degree of regret. Noble sentiments even prompted several students to return to the hollow passages of old New York Hall, there to spend one more night.

Even this, one of the greatest and most momentous events in the eventful history of the Seminary, was made secondary to the supreme function of the school. Some feared that plans to move the Seminary in the midst of its session would be an irreparable interruption. As a mat-



ter of fact, just one full day was missed from the classroom and other activities of the school. Five minutes after the one o'clock classes of Friday were dismissed, workmen were carrying the desks from Old Norton Hall to waiting trucks and by Monday's first class the equipment was fastened in place in New Norton Hall. And the Lord's Day was properly respected and observed in the meantime.

The first day of the week, the Lord's Day, was the first day for the students in their beautiful and convenient new home. They awoke Sunday, March 28th, to the song of the Kentucky Cardinal and his feathered colleagues instead of to those familiar city "melodies". They opened their eyes to find themselves in the great open spaces with abundance of room in which to stretch and oceans of fresh air instead of cramped quarters and dull urban atmosphere. Some saw the sun in the very act of rising, others beheld it not long after and all got a glimpse of "the greater light" hours before they were accustomed to see it through the smoky pall of the old location.

There never was a happier group of students than the group that gathered in the dining room of the new dormitory and that later went to work and worship in the various churches in Louisville and surrounding country-side Sunday, March 28th. The whole glorious prospect evoked a song and gave a spring to every step and furnished a will to do, that, praise God, shall not soon depart. We realize now more than ever that this God-loving, God-honoring and God-fearing institution shall be able with its new plant to do a greater quantity and a greater quality of its peculiar type of Christian work.

We shall be compelled to leave much to future articles for the half has not nearly been told. But let this be our closing thought. Those who made some contribution to the new home of the Seminary may feel a sincere thrill and joy that they have had a part in this wonderful kingdom achievement. Those who still have to complete their pledged payments can know the joy that comes to cheerful givers. Those who have not felt able or willing to invest in this project may do so now with the everlasting satisfaction that accompanies a real kingdom investment.

### "JOIE"

Ernest O. Sellers

The outstanding evangelists and singers, like leaders in all lines of human endeavor, have had their hard knocks as they have come up out of obscurity but thereby they have learned God's great lessons of grace, faith and fidelity. Experience, (not any book), alone can teach us how to meet and deal with folk.

Mr. Homer Rodeheaver, Billy Sunday's famous song leader, relates the story of "Joie", the experience with him and should teach us the great lessons of patience and sympathetic dealing with the unfortunate.

It happened in a small western town during some meetings being held in a tent. Mr. Rodeheaver was compelled to go about from door to door and plead for singers to build up his choir and, of course, met with a variety of receptions and responses. Eventually a small group of singers assembled and with them came "Joie", a man in stature with a child's mind and no voice at all. He was constantly hanging about for greetings and a hand shake with Mr. Rodeheaver and others.

Some of the singers urged that he be sent away as he was not only foolish and an embarrassment but he was also a musical hindrance as well. Mr. Rodeheaver appreciated all of this but was so impressed by the earnestness of Joie that upon one excuse or another refused the request and allowed him to remain among the singers, in particular, because he had made a confession of faith early in the meetings.

The last night of the series arrived. A father

and mother and six children came to the front to confess faith in Christ. The father turned to Mr. Rodeheaver and explained that neither he nor his family had ever had much use for the church or a Christian profession but, said he, "You have been so good to Joie and we want to thank you for what you have done. We know his condition and we appreciate your kindness, particularly in letting him sit with the singers. It was to please him that we began to attend the services. Do you see that old couple over there? They are Joie's grandfather and grandmother. They used to be the champion infidels in this whole county. They too attended these meetings to please Joie and now they are Christians and have united with the church. It has all been because you were so good to Joie and we thank you."

The lesson and its application is obvious.

The Baptist Bible Institute,  
New Orleans, La.

### "THE LORD'S SUPPER OR MASS, WHICH?"

It is commonly agreed, I judge, that Baptists and Catholics stand poles apart, and always have—since Catholics came onto the scene of action—in most everything in which they differ. And there is nothing about which they differ so much as in their interpretation of what Jesus did and taught at the institution of the Lord's Supper as recorded in the gospel of Matt. 26:26-28: "And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the disciples and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the New Testament which is shed for many for the remission of sins". The Baptist view is that Christ here instituted the Lords Supper, a simple, and easy, yet graphic way to commemorate his death till he comes again. When he said, "This is my body" he meant that the broken bread was the symbol of his broken body on the cross; and when he said, "This is my blood", he meant that the wine poured out was a symbol of his shed blood to be shed on tomorrow on Calvary's tree. In other words, the bread and wine were merely symbolic, and the Supper was to be often repeated as a commemoration of his vicarious death.

But to the devout Catholic something entirely different is meant. The bread and wine are not symbolic, neither is the act a commemoration of the Lord's death. To him the bread becomes in reality the body (real flesh) of the Lord Jesus, and the wine becomes the real blood (living blood) of Jesus. And it is not done to commemorate the death of Jesus, but it is a repetition of the sacrifice of Jesus on the cross. To him (the Catholic) it is a mystery of mysteries, and a wonder of wonders; and it is to the Catholic church the one thing that holds them together, the very center of their worship, the very center of their theology, and the very center of all their activities, both secular and religious, and it is around this, the Mass, all else revolve. Everything is built around the altar, and the altar is synonymous with Mass. If Mass were discredited and discarded in the Catholic church, the Roman Catholic hierarchy would crumble. "The holy Mass is as full of mysteries as the ocean is full of drops, or as the sky is full of stars, as the courts of heaven are full of angels". At the Mass Christ is present in reality, actually, and bodily, both as victim in the sacrifice and as priest offering up the sacrifice. "The sacrifice of the Mass is one and the same with that of the cross: the Victim is one and the same, Christ Jesus, who offered Himself, once only, a bloody sacrifice on the altar of the Cross. The bloody and the unbloody Victim is still one and the same. . . . The priest is also the same, Christ our Lord; the ministers who offer this sacrifice consecrate the holy mysteries not in their own, but in the

person of Jesus. This the words of consecration declare; the priest does not say, "This is the body of Christ", but "This is my body"; and thus invested with the character of Christ he changes the substance of the bread and wine into the substance of His real body and blood". . . . "Hence it follows that each Mass that is said is an act of such supreme dignity, performed by Christ Himself with such piety, reverence and love, that neither man nor angel can fully comprehend it". The Mass is so couched in mysteries to the devout Catholic that it is attended, and beheld, in wondrous awe and rapturous veneration.

The following mysteries are regarded as being couched in the Mass: 1. The Mystery of Christ's Incarnation. 2. The Mystery of Christ's Nativity. 3. The Mystery of Christ's Life on Earth. 4. The Mystery of Christ's Intercession. 5. The Mystery of Christ's Passion. 6. The Mystery of Christ's Death. In other words, the whole gamut of Christ's career from his leaving his place by the right hand of the Father to begin his humiliation to the time he assumed that station again, is depicted in the Mass. His humiliation as pictured in Phil. 2:5-8 was one long saying of the Mass before the eyes of the world. Now, as to the mysteries in order named.

(1) His Incarnation. "As the Divine Word became flesh through the overshadowing of the Holy Ghost when the Ave Maria was spoken, so the same Divine Word, when the words of consecration are uttered, becomes man in the hands of the priest". . . . "How great the dignity of the priest in whose hands Christ again becomes man! O celestial mystery wrought in so marvelous a manner by God the Father and by the Holy Ghost through the instrumentality of the priest!" . . . "Thus in the place of the bread which a moment before the priest held in his hands, he now holds Jesus Christ, the Son of the Most High God" . . . "And as his first incarnation caused joy in heaven and brought salvation to earth, so is it with His daily incarnation upon the altar". Thus we see that the Mass by the Priest being overshadowed by the Holy Ghost the conception of Jesus Christ takes place again before the very eyes of the votaries.

(2) His Nativity. By this mystery is meant that Christ is born again into the world, his birth takes place again, and at each saying of the Mass, on the altar. "The priest calls Christ into being by his consecrated lips" . . . "The self same infant, Christ to whom the Mother of God gave birth at Bethlehem, and whom the three Kings came to adore" . . . "In the night of the Nativity God the Father brought His only begotten Son for the first time into the world; but whenever Mass is said He brings Him anew into the world on our altars" . . . "All this, which happened on the night of the Nativity, still takes place daily in every Mass, for then the first born Son of God again becomes man in the hands of the priest, and at his word is born anew. It is no new Christ which is called into being by the priest by the words of consecration, no multiplication of His person takes place: He only becomes personally present in a place where previously He was not. He is indeed but one Christ, and remains ever one and indivisible; yet it is not merely in a spiritual manner, but in a corporate manner also, that He is truly present at the altar. And in the sacred elements so long as they continue in-tact. When, however, the elements undergo a change, Christ's presence within them ceases, and ceases so completely that were He present in no other place, but only beneath these forms, He would cease to exist, and there would be no Christ either in heaven or upon earth".

(3) The third mystery is that of his Life on Earth. All His life on earth is acted over again during the Mass. That is, his works and teachings, etc. "The whole life of Christ which He led upon earth was one long celebration of Mass.

(Continued on page 6)



# The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## GOD'S FELLOW WORKERS

Something was said in these columns a few months ago on this same subject. It is not the purpose here to repeat what was said but to add something to it, because of two things: a misunderstanding of the scripture, and a present need of the truth which it teaches.

A teacher of a men's Bible class recently dropped in to ask about a certain scripture interpretation. He said he knew his limitations and didn't wish to make any mistake in his teaching. He didn't want to say the Bible taught something which it did not teach. He had a proper sense of the responsibility of his office. He was fulfilling the injunction of James to be "slow to speak". He was a good example to the rest of us. Don't let us say the Bible says so and so unless we know what we are talking about, for we are giving God's message.

Back to this passage about "fellow workers": The King James version is responsible for the misunderstanding of this passage, I Cor. 3:9, for it is there mistranslated "We are laborers together with God". The whole connection and the case of the name for God (possessive) show that this is not what Paul said or meant. This is a matter of importance because the passage is being constantly abused by people who are teaching that this scripture makes us the associates and fellows of God in work. What it does teach is that we are God's workmen, employed on God's farm to do the work he has assigned us. We are not here said to be working with God, but for God. God owns the farm and has employed us to do the work.

But this part of the passage does not express its primary purpose. The purpose of the whole passage, as a reading of the entire connection will show, is to indicate the relationship of the workers not specially to God, but to one another. We do not mean that God can be left out. He owns the whole plantation. But what Paul is talking about here is the fellowship, companionship and cooperation of those that are doing the work. And this is one of the greatest needs of this present hour, one of the greatest needs of all hours in the working out of God's plans and the establishment of his kingdom. We must work together. We are fellow workers. And it makes it all the more significant to remember that we are God's workmen, engaged in doing his work; and therefore cooperation is the more necessary and the more becoming, and joyful, and fruitful.

We are not working at different tasks, nor in separate fields, though our special work may be a little different from some other of our fellow workers. The work of Christ is a unit, though there may be many sides to it. There may be hoeing and plowing; there may be planting by one and watering by another. But the task is one. There may be a bricklayer's union, a plasterer's union, a carpenter's union, a painter's union, a plumber's union, and on out to the end.

But the building is one, and we are all working on the same building. There may be a mission board, a hospital board, an orphanage board, an education commission and on out to the limit of our need, but the end and object are the same: to save men and fit them for the service of God, here and hereafter. Don't let us forget that we are fellow-workers, working at the same task though employed in various capacities. And don't let us forget that the one who employs us, to whom we are responsible, is God.

Now it sometimes happens, it happened at Corinth, that some are not big enough to take in all the workers and all the work. They constitute an element of friction and danger. They want to tie up with Paul alone, or Cephas alone, or Apollos alone. They produce jealousies and form parties among God's workers and threaten to set them one against another. They want to "designate" all their gifts, and confine their efforts to just one line of work. We do well to remember that Paul says, "All things are yours whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's".

There are resources enough in God and in his kingdom and in his world to make us big enough for all tasks and sympathetic with all workers. We may be fellow workers with them all if we will. The task is great, is high, is wide, is multi-form. And we ourselves will be big or little as we view the largeness of our task, or fail to do so. Our own growth as Christians is going to depend on how much we comprehend of the magnitude and manifoldness of the purpose of God. When we limit the Holy One of Israel, we limit ourselves also. If we grasp the greatness of God's purpose and work as revealed in Christ, undertaken by him and commanded by him, then will we be able to "grow up into him in all things, who is the head, even Christ, from whom all the body fitly framed and knit together, maketh increase of the body into the building up of itself in love".

## HAVE WE GOT THE JIMMIES?

Here is our apology for the use of such language: it is that the reader will understand it, and that it pretty clearly, accurately and forcefully sets forth the question now under discussion. You may modify it to suit your taste. Some people would call the disease hysterics. Some will remember the humorous remarks in the Convention Sermon at Memphis by Dr. Broughton, about people who are hysterical on a certain subject much discussed at the Convention. We did not observe any special hysteria there, nor had we observed it previous to the Convention. But we saw and heard a good deal of sober and serious discussion.

But in the last few months there do seem to be several symptoms of panic among some of the brethren who were at that time decrying hysterics. What's got the matter with the brethren? They seem to think somebody is about to touch off something at Houston; and some of the brethren, even those who are good and great leaders among us, are getting nervous and jumpy.

In almost every bunch of boys there is somebody who is said to be "goosey". That is, he is of such a nervous temperament that if somebody unexpectedly sticks his fingers in his ribs he will almost jump out of his skin. What are the dear brethren afraid of? Is there a skeleton in our denominational closet that makes us afraid to open the door and let in all the sunlight and fresh air? Are we afraid that rawhead and bloody bones will jump out at us and say "BOO!"?

Why should anybody be afraid to meet in Houston? Have they got ghosts in Houston? Surely something has gotten on the brethren's nerves. Why all this pleading with brethren to be careful and not disturb the peace of Zion?

Now we are for peace, and we also favor praying for the peace of Jerusalem, but we doubt if we need to go searching through all the halls of Parliament for an imaginary Guy Fawkes. We have heard of people who never pray till they get into trouble or are threatened with it. But it is better to calmly and confidently pray for the blessing of God on the Convention, and not get excited over imaginary ills. Are we praying for the will of God to be done, or are we praying that our own playhouse may not be blown down?

What are the brethren afraid of at Houston? Nothing ever exploded unless it was sealed up. If there is anything covered up, let's give it the air. We are not here making a plea for the introduction or discussion of any controverted matter. But frankly we are not scared to death when any controverted matter is introduced. If there is anything that looks like a ghost, the best thing to do is to come up to it and look it in the face. Are some brethren afraid that if Southern Baptists really got a chance they might speak their minds? We are willing for the whole brotherhood to speak their minds; and we are not afraid of anything blowing up. We do not need to go to Houston with our fingers on our lips.

It is said that the Royal Society, formed of Scientists, has "virtually asked" Sir Oliver Lodge to resign his membership, because he insists on claiming that he had communication with departed spirits.

Miami Baptists in Florida are preparing to build ten new Baptist churches in that city to meet the rapid growth. Mr. G. E. Merrick gave two lots and \$10,000 cash for a church at Coral Gables on condition that Baptists will put \$150,000 into it. They have gone to work.

Mr. D. C. McMahon, superintendent of Batesville Sunday School, says they will cooperate with the Feild Association in raising the endowment of Blue Mountain College, according to the plan of Mr. B. B. Jones. Also they will accept the challenge of Pastor J. W. Lee to match his hundred dollars with another to help put up an Administration Building at Blue Mountain.

Some time ago Evangelist T. T. Martin challenged the American Association for the Advancement of Atheism to a series of debates on the question of "Evolution in Tax-supported Schools". The challenge was for debates with half a dozen men on each side and extending over a period of 18 or 24 months. After so long a time the Atheistic Association has agreed to furnish one man, Col. T. G. Pownall of Maryland, the debate to begin with Brother Martin May 3rd. It is already prophesied that the Atheist will back out before the time comes.

Dr. J. E. Dillard of South Side Church, Birmingham, recently had a "Choral Week" in his church. This is the way he describes it:

We put on a special week of singing. Nothing but religious music with a few prayers and the reading of a brief lesson interspersed. We had the choir, organ, two pianos, a splendid orchestra, a senior chorus of 50 voices and a junior chorus of about the same size, got a new song book and had Prof. E. O. Sellers, of the Baptist Bible Institute, New Orleans, to direct the whole thing. And we had one week of about the most enjoyable experiences we ever had. The people came, they sang, they rejoiced in the Lord; and last night I baptized 27 into the membership of our church. I think we will try it again sometime.

Prof. Sellers is one of the greatest leaders of gospel singing I have ever known. He has a wonderful voice, a striking personality, plenty of common sense and a heart full of religion. Our people love him, believe in him and would like to have kept him all the time.



There were said to be 1,319 conversions at Cape Girardeau, Mo., in a meeting recently conducted by Billy Sunday.

It is said that the Labor Party of Mexico in a recent convention declared for a bone-dry prohibition law for the nation.

Mennonites from Canada are said to have recently bought 25,000 acres of land for colonization in Eastern Arkansas and Southeastern Missouri.

According to government report Jackson Post Office is fifth in percentage of increase in business of all the cities in the United States. A Florida city is first.

A money prize is offered for the best article on "The Inspiration of a Trip to the Holy Land", by The Church Touring Guild. For information address 70 Fifth Ave., New York City.

Christian Work, a liberal religious journal published in New York, has been merged with The Christian Century published in Chicago, and thus passes out. Their ideals are the same.

It's "catching". Giving to a good cause spreads like the measles. Brother W. N. Puckett of Columbus gives 150,000 brick as a contribution to the proposed administration building at Blue Mountain. Let it spread.

We are in receipt of The Marion County Patriot, published at Buena Vista, Ga., with M. R. Cooper as editor. They do say that printer's ink never comes off. We wish for Brother Cooper great usefulness in his new field.

Dr. G. Campbell Morgan and his son have resigned as pastor and assistant pastor of First Presbyterian Church in Cincinnati. The reason given is that the place is not suited to his plan of work.

Mr. Gibson, superintendent of schools in McComb, said in a recent address in Washington City that Mississippi has made better development in an educational way than any other state in the last few years.

The Island of Java, but little larger than the state of Mississippi, supports a population of 35,000,000, and "exports large quantities of food". The high cost of living must not have hit them as yet.

Two men running for mayor in a Missouri town are divided in their theology. We know nothing about their qualifications for the office, but it is interesting that one "admits" he is a modernist, while the other "announces" he believes the Bible, every word of it.

Pastor B. F. Whitten will have with him in a meeting at Hollandale April 11-25 Evangelist E. S. P'Pool. The music will be in charge of Miss Dorothy P'Pool. From Hollandale Brother P'Pool and his daughter go to Phoenix City, Ala., to assist Pastor J. J. Justice.

The Railroad Commission of the State now supervises the public interest in railroad, telegraph and telephone service. Why not extend its duties to the power and light companies now, into whose hands the people are being delivered? Will some statesman work this out in the interest of the people?

A layman who is not a Baptist has promised \$2,500 a year for five years to Mercer University for the support of a Chair of Church Efficiency, and if the arrangement proves satisfactory he will give \$50,000 to permanently endow the chair. The teacher of this school is Rev. J. Fred Eden, Jr.

Mississippi has the lowest death rate among white people of any state in the South. Farm property in the state increased over 126 per cent from 1910 to 1920. Mississippi has made greater progress in dairying than any state in the Union. The taxable wealth of the coast country alone has in two years increased over \$60,000,000.

In January Dr. John J. Wicker, of Richmond, Virginia, underwent an operation which has completely restored his health, which has been disturbed for some months past. He will have personal charge of a big Christian Cruise sailing June 14th to Bible Lands, and on his return in the fall will enter upon his evangelistic work, assured now of his old-time health and vigor.

D. V. B. S. is not something to wear. True it is a summer time matter. But it stands for Daily Vacation Bible School. It is time now to begin to arrange for them. You can get all needed information and assistance from the Sunday School Board in Nashville. It will keep the children profitably employed for a while during vacation and will prevent their running wild in summer.

Brother J. A. Canfield writes: "The Collins Baptist Church observed Missionary Day March 28, 1926. Had a fine program on missions. The attendance was one hundred and eighty-six. One hundred and thirty-five dollars and forty-five cents was given to missions. The pastor preached a sermon on missions, giving your life for Christ. At the close of the service fifteen gave their life to Christ for special service.

We don't know whether these Methodists and Presbyterians make us more proud of them or ashamed of ourselves. The latter are going after a million dollars for education in Mississippi and the former half that amount for one of their schools in the state. We Baptists with more people and more money than both of them put together are straining our backs to raise half a million for all denominational objects in a year's time. It is time for some people to get their eyes open.

Pastor Crockett of Sumner has just closed a great meeting in which he had the assistance of Dr. C. C. Morris of Ada, Oklahoma. The meeting was planned intelligently and the work was done thoroughly. People prayed for and worked with individuals till every person on the prayer lists was brought into the kingdom. Men who believed they had sinned beyond forgiveness, and others who professed to be infidels were brought under the power of the gospel and became happily converted. In all there were 64 additions to the church and the hands of the faithful greatly strengthened.

Bishop George A. Miller, who is of course not a Roman Catholic, says "The only people who have real reason for anxiety concerning ecclesiastical matters in Mexico are those who refuse to comply with the Law of the Land."

The Catholics are trying to involve the government of the United States in trouble with Mexico, by using Congress and the administration in Washington as a cat's paw to pull their chestnuts out of the fire. A nun who has been expelled from Mexico has been doing a deal of talking before a committee of congress, and the whole Catholic clergy and the Knights of Columbus are working to bring some governmental influence to bear to prevent the Mexicans from executing their own law in their own land.

Some brethren are rather late in raising the question as to whether the Southern Baptist Convention should own and operate hospitals. It has been in this business a long time, and has quite a number of them. Most of them, to be sure, are in foreign mission territory. The mission of

Southern Baptists, as of all Christians, is to preach and teach and heal. This they are doing and ought to continue to do. Of course they only do these things in places where the local Baptists are not equal to the task. This is true of all three kinds of work, preaching, teaching and healing. They preach in many weak and destitute places. They teach in North Carolina. Editor Johnson may say whether or not it is needed. They heal in New Orleans, where Baptists have never been numerous, but they are coming to their strength.

Wonder if all our present day methods of church work are an improvement on those of apostolic churches. Now we believe that mere questions of method in doing the work are left to sanctified common sense. But we had better examine and see if it is sanctified and if it is sense. A slight disposition to question these methods arises when you hear how the "Go-get-ems" are organized to beat the "Step-and-fetch-ems". If you push the "Hip-hip-horays" by telling them that the "Oo-la-las" are right on their heels; or scare the "Spizzerinktums" with a report from the "Never-think-tums"; we are just wondering, are we doing all this in His name. Who was it said, "There hath passed away a glory from the earth"? And this reminds us that we heard the pastor of one of the biggest and best churches in Mississippi ask the other day whether the young people's organization in his church was a blessing or a curse.

We glean the following sentences from The Christian Century anent the situation in Mexico:

Mexico has expelled from the country about two hundred foreign priests and a considerable number of sisters and nuns who were violating the constitutional provisions regarding primary education. It is understood that a considerable number of priests and nuns are still in the country, in hiding, waiting for the storm to blow over before resuming their illegal activities.

The only course open to the missionaries in Mexico today is to obey the law, whether we like it or not. Practically all missionaries are now doing so without serious embarrassment. The time will come when interpreting legislation will discriminate between purely religious and educational ministries on one hand and pernicious political propaganda on the other, and until that is done, we must obey the present law.

If every foreign missionary were withdrawn from Mexico the cause would go on, somewhat handicapped to be sure, especially in educational work, but it would not perish.

It is worth noting that the denominations that have put responsibility into the hands of the Mexicans are not the ones that are having internal difficulties of administration. Mexican pastors and teachers and superintendents are loyal and those who know them best trust them most. The next time you see a statement in the papers that Mexico is conducting a general persecution in the name of religion, just remember the "soft" answer that little Johnnie gave to his sister, "Mush!"

## OBSERVER RETIRES

Dear Brother Editor:

Editors or printers, or both, make blunders, as well as the rest of us poor mortals. Last week Observer appended to his little communication a little personal note to the editor, signing his real name, as he had often done before; when to our surprise and modification the editor let that personal note go into the paper. So, the secret of our identity is out, to our regret. And Observer will not again, probably, appear in the Record. He wrote to provoke the brethren to thought, with the hope that some good would come from a discussion of the topics considered. Au revoir.

—Observer.



(Continued from page 3)

He being Himself the altar, the priest, and the Victim". And again, "Holy Mass is a brief epitome of our Lord's life; a recapitulation in one short half hour of what He did during the thirty-three years He spent upon earth".

(4) The mystery of Christ's Intercession. "We have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 Jno. 2:1,2). "The question now arises, When and where does Christ fulfill this His office? The Catholic Church believes and teaches that not only in heaven, but also on earth, in the Holy Mass, Christ pleads for us, and commends us to the mercy of God. . . . He pleads for the priest who officiates; for the people who unite their prayers to his, and for all those for whom priest and people offer the holy sacrifice", for the living and for the dead. Hence Mass is said for those who die "for the repose of the soul". In the dying hour Mass is said as a "most sure hope of the dying" and this is called "supreme unction". "How much more can it be said of the all-prevailing sacrifice of the Mass that it rescues the departing soul from the powers of evil, obtains for it mercy, and gives it a portion of life eternal" . . . And, "Finally, listen to the magnificent promise made to all whose aim it is to hear Mass as often as possible; Christ Himself is speaking to one of His saints: 'I declare to thee that I will be to him who has assisted at Mass diligently and devoutly comfort and protection in the hour of death; and whatever the number of Masses he has heard with devotion on earth, such shall be the number of blessed spirits whom I will send to attend upon his departing soul'. And then for souls in purgatory Mass is said, for a consideration, to induce Christ to make intercession for them that their exit may be hastened. 'There is as much difference between our material fire and the fire of purgatory as between a painted fire and real fire' . . . 'From what amount of punishment the soul is freed by one Mass is not certain, for God has not made it known, and opinions are divided about it' . . . But 'There are many different ways of helping the suffering souls and delivering them from purgatory; but none of these is so sure and so effectual as the holy sacrifice of the Mass'".

(5) The mystery of Christ's Passion. "Had we no other authority than this, it ought to content us, and remove all doubt from our minds: For what the Catholic Church, under the guidance of the Holy Spirit, teaches and sets before us for our acceptance, that we are bound to believe firmly, and never in anywise to gainsay. Now the Church definitely declares that the Christ Who in times past made the sacrifice of Himself upon the cross in a painful manner, with shedding of blood, is now truly present in holy Mass, and is immolated afresh, but after a bloodless and painless manner". "Here the question arises, What may the work of our redemption be? This every child can answer; for if you ask him, By what are we redeemed? he will answer, Through the sufferings of Christ. Thus, if the church declares that this work is carried on in every Mass, it follows that the passion of Christ is renewed in every Mass" . . . "Christ was ready to remain upon the cross until the end of the world . . . The Eternal Father did not accept the offer made by the Saviour to prolong His passion upon the cross until the last day; the three hours of His crucifixion were amply sufficient . . . Therefore in His divine wisdom He devised a means whereby He could remain after His death, continue His saving passion, unceasingly plead with God for man as He did when nailed upon the cross. What was this wondrous means? No other than the most holy sacrifice of the Mass, wherein He daily, continually, suffers mystically upon the cross".

(6) The Mystery of Christ's Death. As the bread and wine are annihilated in becoming the body and blood of Christ, at the elevation of

the host, so is passing before the eyes of the worshippers the dissolution of Christ's spirit and body as on the cross. And in the attendance at the saying of Mass those present participate in the fruits of Christ's death. "For we are made to participate in the Mass in the fruits of Christ's death just as if He were expiring before our eyes . . . Just as Christ when hanging upon the cross granted forgiveness of sins to all who came to Him. Even so when present under the form of bread and wine He grants the same forgiveness of sins to all the faithful" . . . "In the holy Mass the virtue of Christ's blood is applied to this and that person individually. By His death and passion Christ provides riches which in the Mass are dealt out to us. His death is a treasury, Mass the key that unlocks it".

Conclusion.—"The Mass was instituted by our Lord for two great purposes:—to be the celestial food for our souls (the emphasis is mine), preserving and supporting spiritual life; and to give the Church a perpetual sacrifice by which sin may be expiated and our Heavenly Father whom our crimes often grievously offended may be turned from wrath to mercy" . . . "The conclusion is rigorous and self evident. A ministry which does not offer to our Lord the sacrifice of the Mass is not a genuine ministry; is not the priesthood of Christ. A Christian church which does not recognize the laying on of hands on the ministry set apart to offer this sacrifice, and which does not practice that essential act of worship, the sacrifice of the Mass, is not the true church of Jesus Christ". Thus to the pious Catholic the merits of Christ's perfect life and vicarious death are mediated to mankind through the Mass. And those who are denied the privileges of Mass because of excommunication from their communion, and for the reason they belong to that great host called non-Catholics, are denied these merits and even eternal life—they are "of all men most miserable".

The foregoing is an analysis with brief comments of a book "An Explanation of the Mass" published by a recognized Catholic publishing company whose author is Von Cochem with an introduction by a prominent Bishop of America. And thus we see how that through the ages this ordinance so simple in its institution and in the early life of the New Testament churches has been almost submerged by the accumulative accretions of the centuries—Pagan and superstitious. Its pristine simplicity has been lost in its being veiled in mystery of mysteries. Instead of the ordinance being a simple act of commemoration of the Lord's death till He come again, it has been distorted to teach a multitude of unreasonable tenets, and used to inspire awe and wonder in the minds of the votaries of the Roman Catholic church in order to hold them true to her principles and authority.

Yours in Christ Jesus,

—J. L. Boyd.

### BAPTIST CRISES

In the regional rally meetings held the past week by Mississippi Baptists much discussion was had about a crisis in the affairs of Southern Baptists. Perhaps we can truthfully say there are crises at present in Baptist affairs. Probably the projectors of the program and most of those who took part in the discussion had in mind the well-nigh staggering debts on our Boards and Institutions. Let us take it for granted that these Southern Baptist debts aggregating more than six million dollars came about simply by the failure of Southern Baptists to contribute of their means adequately in support of the Unified Program. Certainly no charge is here made of mismanagement on the part of Boards or Institutions. Probably they did not undertake one phase of work that could wisely have been omitted. Now, a serious question is, Is the unified program of Southern Baptists to be a failure? Why have not Southern Baptists supported heartily the various causes as requested by the leaders? Permit this pastor to suggest some

sources of the trouble, as gleaned from what he has seen and heard.

There will be general agreement that there is no lack of money in the hands of Southern Baptists. They could pay in a day the entire indebtedness, without great sacrifice. But they are not doing it. Will they ever do it? To those whose hearts are in the work the situation is indeed discouraging. Because of easy money people are living fast and luxuriously. Many have embraced the philosophy of "Eat, drink and be merry, for tomorrow we die." For the most part this idea has seized on the people unwittingly. Yet this Godless, fatalistic teaching is in the air. All people who are not living very close to God are being paralyzed by the blatant infidelity which is all about us. In the second place, this is an age of religious compromises and uncertainties. With many the person and power of Christ is lost. Many do not know what they believe, nor why anything definitely and positively should be believed. And people without deep and thorough-going convictions will not be disposed to make sacrifices for their religion. Only those who believe something strongly will feel that it is worth while to propagate their beliefs. Hence, a general attitude of indifference among our people. Furthermore, there is evidence of a loss of confidence among Baptists in their leaders. There is a great deal of modernism, if not of agnosticism, in the land. Some school men believe in evolution, which to the great mass of Southern Baptists is equivalent to the rejection of the fundamentals of the Christian faith. Whatever the grounds for this fear, this fear obtains (more in other states than in Mississippi) that some Baptist schools are infected with this evolutionary teaching. It seems even to this writer that some South-wide leaders have maintained a compromising attitude toward the teachings of evolution. This fear has been increased by the failure of the Memphis Convention last May to take an unequivocal position against the teachings of Darwinian evolution. Nothing more disastrous to a cause can happen than for its constituency to lose confidence in their leaders.

Altogether there is much reason for all of us to be much in prayer to God for wisdom and strength. May He lead us out of the wilderness. Our hope lies in the fact that God reigns.

—Pastor.

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS May 1-April 1

	1924-1925	1925-1926
Alabama .....	27,153.30	12,196.81
Arkansas .....	4,677.98	3,075.15
District of Columbia .....	6,301.06	5,132.77
Florida .....	21,513.69	11,491.25
Georgia .....	56,963.77	23,510.66
Illinois .....	2,348.64	.....
Kentucky .....	52,869.73	30,790.80
Louisiana .....	14,925.32	7,477.89
Maryland .....	10,691.89	5,002.99
Mississippi .....	44,729.25	20,249.70
Missouri .....	17,457.19	14,005.55
New Mexico .....	1,444.17	874.03
North Carolina .....	61,688.78	32,475.23
Oklahoma .....	11,844.58	6,421.64
South Carolina .....	13,243.97	14,464.82
Tennessee .....	29,127.77	22,954.03
Texas .....	18,519.85	32,912.40
Virginia .....	101,039.61	44,798.30
Miscellaneous .....	5,638.49	35,146.21
	502,181.04	322,980.23

The Italian Baptist Association has been invited both by the First Baptist Church and the Broadway Baptist Church, and the Italian Baptist Church of Galveston to meet with them May 10-11-12. This will be the second meeting of the Association. L. Zarilli of B. B. I. is the moderator.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Baptists and the South

In the Sunday issue of March 28th, the Commercial Appeal carried a very interesting, and illuminating, editorial on the following topic: "What's Going On In The South?"

The editorial pointed out that "the greatest advance is going on in the South that marks the material development of America. From West Virginia down through Kentucky, Tennessee and the Carolinas, touching Georgia and Oklahoma, every possible hydro-electric site is being surveyed, or spied out. New minerals are being discovered and developed. Coal and iron deposits are being uncovered. Mineral deposits are being hunted out. In the lower reaches of Arkansas, and down in Louisiana oil fields, sulphur fields and salt fields are being worked. In Oklahoma and Texas the things under the earth are being brought out. In Mississippi the Coast country is becoming like another Riviera. All along the Mexican Gulf Coast, as far down as the Rio Grande River early vegetable growing is being organized into a great business.

The South is being threaded with electric power lines. In a few more years the surplus power found in the Ozarks can be transferred to the slopes of the Carolinas.

More people have visited the South during the last five years than came here during a quarter of a century previous. Hard road going is easier. Railroads have put on improved through passenger schedules. While we are not making many automobiles we are furnishing the bulk of the material. Radio broadcasting stations are as numerous in the South as in any other part of the country. Farmers are far in advance of what they were fifteen years ago. The South is beginning to finance itself. The banking resources of the South have doubled within the last ten years.

If we rise equal to our opportunities and have a full consciousness of our responsibilities, our future is as certain as any human good fortune can be."

In the light of the foregoing facts, what should be the attitude of the more than three and one-half million Baptists of the South? Can we afford to assume an apathetic, unconcerned, impassive, stolid attitude toward such opportunities as we are facing today? Surely God has brought us to the kingdom for such a day as this. Is it not time that we be up and doing while it is day? The whole South is in a state of plasticity, awaiting the deft hand and keen mind that will either mold it after the pattern of righteousness, or unrighteousness. We need to give attentive ear to the words of the prophet Isaiah in his clarion call to Jerusalem. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Shake thyself from the dust; arise, sit on thy throne."

What would happen if these more than three and one-half million Southern Baptists would awake out of their lethargy, and shake off the dust of indifference that seems to have settled down like a thick pall upon us? Here are some of the things which would happen if Southern Baptists would awaken out of their sleep:

1. A great evangelistic wave would sweep over our Southland that would result in bringing thousands of the lost around us to Christ. There is not a shadow of doubt but that this is our one most outstanding need at this hour. There is but one thing that will save us from a materialistic age; that will bring us out of the gloom that has settled upon us. That one thing is: a pentecostal revival. We are in great, distressing need just now of a heaven-born, Holy Ghost, sin-destroying revival; one that will sweep out of

the hearts of our people all sin, indifference of every kind; one that will lead us back to God in deepest contrition and repentance for our sins of omission and commission; one that will awaken the more than seven hundred and fifty thousand lost souls in our own beloved State to a sense of their need of Christ; one that will help us to reach the more than eighteen million lost souls in our Southland.

2. Our churches would take on new life. Wherever the evangelistic fires die down a chill of indifference always grips our churches, and we settle down into an easy chair and go to sleep on the job. Drugged by the opiates of worldliness, we become indifferent to the lost about us. Becoming indifferent to the primary things, first things, we grow slack in our living and selfish in our support of the cause of Christ. Wherever grace abounds and triumphs over sin you will always find liberality. Grace will unloosen the purse strings of our people, and surely there is no greater need now than that our churches open their hearts and pocket-books unto the Lord. We should lift every debt off all our boards and institutions during the month of April.

3. We would be able to cope with the opportunities that are offered us by molding the social, educational and religious life of our people through our faithfulness to the gospel, with which God has intrusted us. There is no doubt as to the possibility of the South becoming the greatest section of our great nation, socially, educationally and religiously. The lamented Dr. B. H. Carroll said during the last years of his ministry that, the South would be the battleground of orthodox, evangelical religion. His prophecy is being fulfilled before our eyes today. Never before have we known of quite so much skepticism as is stalking abroad today. All the fundamentals of our faith are being attacked. We are practically free from heresy here in the South, and this very fact makes it possible for us to mold this, the fairest section of our great nation into a strong citadel of righteousness and orthodoxy that will withstand the attacks and onslaughts that are being hurled at sound, New Testament Christianity.

Will we rise to our opportunities and full consciousness of our responsibilities so that our future may be certain? May God help everyone who reads this article to rise in the full strength of Christian manhood and do his best for God in these closing days of our Southern Baptist Convention year.

### DEDICATION AND INVITATION

On Sunday preceding the Southern Baptist Convention the new St. Charles Ave. Church in New Orleans will be formally dedicated, and an invitation is extended to friends to be present.

Many of our Baptist people will be on their way to Houston, and will find it convenient to spend Sunday in seeing the evidence of growth and of faith in this great and needy city.

The dedication of the beautiful baptistry, to be known as a memorial to the sacrificial labors of D. I. Purser and J. F. Purser, will be a special feature of the day, and Mrs. D. I. Purser and her sons, D. I. Purser, Jr., and F. M. Purser, are to be present.

Every Baptist passing through the city ought to see the Bible Institute, the Southern Baptist Hospital, and the churches and mission stations. All tickets will allow a stop between trains, and New Orleans Baptists are expecting a visit from the many messengers who will go to Houston via "America's Most Interesting City."

—W. W. Hamilton.

### THE BUDGET AND SPECIAL OFFERINGS

It is gratifying to know that an increasing number of our churches have adopted the budget plan and in nearly every case the financial condition of these churches is distinctly improved. Local church bills are paid promptly, pastors' salaries are paid regularly, and remittances are sent each month to the Executive Board to be distributed among the various causes and institutions. This is very much better than the old method of haphazard finances.

We raise the question, however, if the budget plan unless it is perfect in its operation, should exclude special offerings during the year. If every member of the church gave regularly, gave tithes and offerings, there might be no occasion for special offerings; but until we realize that ideal, we should provide the opportunity for special offerings.

1. Consider the educational and inspirational value of such an offering. We are in danger of neglecting the specific objects among which the budget funds are distributed. In other days, when we had special offerings for Home and Foreign Missions, did we not have more sermons on Home Missions and on Foreign Missions than we have now? There is no reason why we should not have red-hot messages on these special objects even with the full operation of the budget plan, but we lack the stimulus which the occasion for special offerings furnishes.

2. There are many people who make their pledges at the beginning of the year without realizing the full significance of Christ's program. Many a man who is well able to give \$1,000 has been content to give \$100 until his heart, was stirred by some message setting forth the opportunities of our distinctive missionary, educational and benevolent agencies. Should we not have opportunities for thank-offerings above the budget subscription?

3. In nearly every church there is a considerable per cent of the membership that has not been enlisted in the budget plan. Unless special offerings are taken they may not be enlisted. Frequently such special occasions, with heart-searching messages on world needs, with appeals not only for money but for life itself, constitute the most effective means of enlisting men and women in the operation of the budget as well as in calling out volunteers for service.

4. We always have to guard against the peril of depending primarily on system, on machinery in the church, as necessary as organization is in our church life. We must leave room for the full and free operation of the Spirit of God, who summons men and women to special service, and frequently in ways which the church programs do not anticipate or for which they do not provide.—Baptist Standard.

In a win-one week campaign ending April 4, in which Dr. M. E. Dodd did his own preaching, 203 applications for membership were received by the First Baptist Church of Shreveport, La.

The people of Tennessee are not yet ready to commission the New York Civil Liberties Union or Clarence Darrow or Henry Mencken to dictate to them what their children shall or shall not study. We have no sympathy with the atheistic tendencies of the New York organization or the agnosticism of Darrow and Mencken. The religious evolutionists did themselves a great injustice when they permitted these busybodies to have a voice in the Dayton trial.

We could not conscientiously support for public office any candidate who disavowed a belief in God and religion. Not that we would question his right, as a free agent, to classify himself as an unbeliever, but because we believe there is something wrong with the mental processes of one who does. We confess to a distrust of the man who says in his heart there is no God.—Commercial Appeal.



(Continued from page 1)

Upon the adjournment of this session the messengers were given an auto ride over the city of Laurel, which was only one of the many expressions of the royal entertainment tendered by the hospitable little city.

### Evening Session

In the opening devotional service Dr. L. G. Gates read from the eleventh chapter of John, the account of Jesus coming to Martha and Mary in their sorrow in the long ago. The thought emphasized in a brief message was that when Jesus is discovered as Master there will be instant obedience. "The Master has come and calleth for thee"; "And she arose and came to him".

Hearty words of welcome were spoken by Mrs. J. C. Wright of the host church, which were fittingly responded to by Mrs. R. L. Bunyard.

"Remember Not My Sins" was the plea made by Mrs. A. F. McCormick in a solo beautifully and effectively rendered.

The President appointed the following committees:

**On Resolutions:** Mesdames E. V. May, W. L. Huntley, M. M. Fulgham, N. A. Edmonds, J. M. Causey, Nat Owen and J. W. Provine.

**On Obituaries:** Mesdames J. L. Low, J. W. Champlain, L. M. Dampeer, L. F. Ferguson, J. F. Measelles and Miss Willie Allen.

**On Enrollment:** Mesdames Jarvis, Williams and Furr.

All the discussions of the convention were keyed to the subject of witnessing and a very informing and inspiring message was brought to this session by Dr. E. B. Fuller on the work of the Home Mission Board, which he represents, as a witnessing factor and the kingdom work. Dr. Fuller is the recently elected superintendent of the department of evangelism.

The Y. W. A.'s of the Laurel Church rendered a pageant, "A Day at Ridgecrest", which was enjoyed and gave a splendid insight into the work being done in the Summer assemblies at Ridgecrest, N. C., for the young women of the South.

The session closed with prayer led by Dr. R. A. Kimbrough.

### Second Day—Morning Session

It was planned to seat the messengers during the exercises of this day by districts—but considerable difficulty was found in doing this because of the attendance of a much larger number than was expected and that had been planned for.

By the opening up of the spacious annex the large assembly was finally comfortably arranged.

The opening devotional service consisted of singing the W. M. U. hymn, prayer by Mrs. L. G. Gates and an earnest message by Miss Pearl Caldwell on witnessing. Thrilling instances of witnessing were recited by those in China who found the Saviour under Miss Caldwell's ministry.

Mrs. Aven, the President, brought her annual message on "The Great Enterprise of Witnessing", which proved a very high point in the convention.

Following the President's address, Mrs. J. L. Johnson, Sr., the first President of the W. M. U. work of Mississippi, was presented to the convention, and the body rose as an expression of appreciation and honor. She spoke briefly of the beginning of the work of the women in the state, which was humble but had now grown to the proportions of the vast assembly present.

Miss Mayme Slaughter brought a splendid report of her work as Field Worker, as did Miss Fannie Traylor as the Young People's Leader.

A violin solo was skilfully rendered by Mrs. Ellis B. Cooper, which was greatly enjoyed.

There is no part of the programs of our conventions that elicits more interest than the report of the Corresponding Secretary, and Miss

Lackey's report this morning was no exception. It was a resume of a year of great work among the noble women of the state.

"Witnessing Through the Cooperative Program" was the subject of a great message by the efficient, faithful Corresponding Secretary of the Convention, Dr. R. B. Gunter.

The following nominating committee was elected: District 1, Mrs. Fred Hammack and Mrs. T. M. Reddick; District 2, Mrs. Ned Rick and Mrs. Guy Waldrup; District 3, Mrs. W. G. Peugh and Mrs. G. C. Sandusky; District 4, Mrs. J. K. Armstrong and Mrs. L. M. Hamilton; District 5, Mrs. Pack and Mrs. Robertson; District 6, Mrs. Edna Watkins Hewitt and Mrs. Jennie Watts.

The session closed with prayer led by Dr. L. R. Christie.

### Afternoon Session

"All Hail the Power of Jesus Name" was sung and the program resumed.

Mrs. W. J. Davis made report on the Margaret Fund. The report was in the nature of a complaint because the Unions throughout the state had made no report, if anything has been done. Each Union is earnestly urged by Mrs. Davis to report whatever contributions may be made to this fund.

The report on the Orphanage was read by Mrs. W. A. Hewitt and Miss Lorena Burkhalter, an orphanage product, who is now in the Woman's College on a W. M. U. Scholarship, spoke to the report on what the Orphanage has done for her.

Miss Addie Cox, a returned missionary attired as a Chinese bride, addressed the convention on the work in China.

The Secretary of the Convention is instructed to send the following telegram, which was introduced by Mrs. J. W. Provine and passed by the body, to the U. S. Senate: "No Amendment to the 18th Amendment. No Modification. Strict Enforcement."

It was announced that on next Monday action would be taken in the U. S. Senate on the Prohibition bill now pending and the women are urged to pray on next Sunday afternoon and Monday morning that no change in the present law be made and the pastors present are urged to bring the matter before their congregations next Sunday.

Mrs. H. F. Broach, the leader in Social Service, made her annual report, as did Mrs. Chas. Ammen, the State Chairman of Mission Study. Each report was encouraging in that they showed progress in these departments of service.

The work of the Baptist Bible Institute was brought before the convention in a report by Mrs. A. J. Aven, which was discussed by Miss Cora D. Gaines, who was present to represent this Institution, as the Dean of Women.

Mrs. J. P. Harrington had been appointed to prepare the report on the Training School of the Fort Worth Seminary, but was kept away. The report was mailed in and the work of the Training School was interestingly presented by Mrs. W. B. McGarrity, the Dean of the Women in the S. W. Seminary.

"My Redeemer and My Lord" was beautifully rendered by Mrs. L. Buckley of the local choir.

After "meditation", Bro. E. T. Mobberly led in a closing prayer.

### Second Day—Evening Session

The awarding of the banners by Miss Traylor to the Auxiliaries was the first order of this session. The banners were awarded to the societies reaching the Standard of Excellence, and making the largest contribution to benevolences. The Y. W. A. banner went to Crystal Springs, their contributions amounting to \$2.00 per member. The West Point Y. W. A. came second, receiving honorable mention. The G. A. banner was won by Fayette with a contribution of \$6.50 per member, the First Laurel coming next. The First Laurel was awarded both the R. A. and Sunbeam banners,

having contributed \$21.78 and \$5.60 per member, respectively. The R. A.'s at Utica and Sunbeams of Marks received honorable mention, coming second in the race.

Mrs. D. M. Nelson had charge of this session's program, it being given to a consideration of the work of the young ladies in our colleges and the McBride (Hospital) Circle, she being the director in this department of work. The report from Blue Mountain was made by Miss Burna Samsing; Clarke Memorial by Miss Evelyn Gates; Hillman by Miss Itsell Cook; Woman's College by Miss Lucile McClurg, and the McBride Circle by Miss Lucy Cox.

Mrs. J. L. Johnson made report as Trustee of the W. M. U. Training School and Miss Juliette Mather spoke interestingly of the training and benefits to be received in the "House Beautiful".

A splendid address was brought to the Convention by Dr. D. M. Nelson, which was followed by an impressive pageant rendered by the young ladies of Clarke Memorial College.

The session closed with prayer led by Bro. W. E. Lee.

### Third Day—Final Session

Mrs. J. N. McMillan led the opening devotions of this session, reading from the second chapter of Mark and stressing witnessing for Christ in bringing the lost to Him.

"Consider the Lilies" was beautifully rendered by Mrs. J. A. Martin as a solo, which was followed by prayer led by Mrs. P. I. Lipsey.

A very pleasing feature at this time was the presentation of the local committee, who has left nothing undone in the matter of entertainment. The Convention gave them a rising vote of thanks.

The Vice-President's hour proved very interesting as well as instructive. It consisted of reports of work done in the six districts into which the state is divided by the Vice-President of each. The associational superintendents of many of the associations were also presented and made report.

Miss Willie Jean Stewart brought another helpful message on "The Rural Campaign" which depicted rural conditions in such a way as to show that the country offers the field of greatest opportunity and possibilities.

It was agreed by unanimous vote, on motion by Miss Lackey, to change the name of the organization from Woman's Missionary Union to Baptist Woman's Missionary Union.

The report of the committee on obituaries was made by Mrs. J. L. Low, giving the names of quite a number who have passed away during the past year. The audience stood while Miss Pearl Green Rogers sang feelingly, "Don't You Hear The Golden Bells".

Miss Georgie Fancher briefly told of the "Good Will Center" work.

The chairman of the credentials committee reported an enrollment of 550, one hundred and ninety of whom were visitors. It lacked only fifty of being double the number of any former attendance.

The nominating committee made report through Mrs. Ned Rice, which was adopted as follows:

President, Mrs. A. J. Aven; Vice-Presidents, 1st Dist., Mrs. R. L. Bunyard; 2nd Dist., Mrs. M. F. Doughty; 3rd Dist., Mrs. J. W. Brown; 4th Dist., Mrs. E. R. Simmons; 5th Dist., Mrs. E. N. Pack; 6th Dist., Mrs. I. L. Toler; Recording Secretary, Mrs. Chas. Maxwell, Camden; College Correspondent, Mrs. D. M. Nelson; Personal Service Chairman, Mrs. H. F. Broach; Mission Study Leader, Mrs. R. B. Gunter; State Vice-President So. Bap. W. M. U., Mrs. A. J. Aven; State Trustee Training School, Mrs. J. L. Johnson; State Trustee Margaret Fund, Mrs. W. J. Davis. Place of next meeting, Meridian.

Mrs. W. F. Yarborough led the Convention in a closing devotional, prayer being led by Dr. L. G. Gates.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Intermediate B. Y. P. U. Work of Logtown

I am sorry to say we were not an A-1 union last quarter, but I rejoice in saying we are working to be A-1 this quarter.

We sent some delegates to the B. Y. P. U. Convention at McComb and when they came back they gave us a new vision for B. Y. P. U. work.

We had a business meeting the 31st of March and elected our officers for the following six months. The officers are as follows: President, Reba Speed; Vice-President, Larmont Duckworth; Recording Secretary, Myrtle Miller; Treasurer, Justin Marquez; Bible Reader's Leader, Hazel Asher; Chorister, John Marquez; Pianist, Ernestine Dean.

Then we found that we could get more interest by naming the groups. One group is the Hustlers. Their captain is Myrtle Miller. The other group is the Rustlers. Their captain is Ernestine Dean.

We are having splendid quiz for the Bible Readers. And fine work by everyone.

We are glad to say our Leader is Mrs. R. A. Houze.

Myrtle Miller, Cor. Sec.

P. S. We just finished our Study Course with Bro. W. A. Murray as our teacher. Our average was 95%. We are lacking three members of being 100% in study course.

Myrtle Miller.

### "Davis Memorial Organizes Another Union"

On the evening of April 4 (Sunday), at 6:00, some of the adults met with the Director and Pastor and organized an adult Union according to the A-1 Standard. And it is expected that this Union will be a great success in many ways: 1st, enlisting our adult members in essential church activities; 2nd, training them for efficient service, that they may better train those in whom they come in contact; 3rd, it trains leaders and sponsors for the other unions; and, 4th, it provides a meeting place for the parents while their children are in training in the other unions.

We are looking forward to a great year this time, and while we ran a close second to Beaumont this last year, we see no reason why we can't beat them this time, thereby winning all the State banners instead of one.

The public are invited to attend either one of our five unions, also our General Assembly.

### Jackson City B. Y. P. U. Adopts Constitution

The Jackson City B. Y. P. U., under the leadership of their President, Mr. A. W. Talbert, has adopted a constitution that looks like they

are setting the work forth in a very business like way. We delight to see our young people putting business into God's work and this constitution will go a long way toward making the City Union more efficient. The officers for this term as listed are: Pastor, Rev. D. H. Waters; President, A. W. Talbert; 1st Vice-Pres., Miss Alleen Wallace; 2nd Vice-Pres., Frank Allred; Secretary, Miss Effie Lucas; Cor. Secy., Miss Kathleen Johnson; Treasurer, Miss Homa Jones; Reporter, Mr. Joe L. Burney; Chorister, Mr. Alvin H. Doty; Booster, James B. Butler.

With the exception of a few, our B. Y. P. U. Conferences are proving successful, good attendance, good interest and fine spirit. The few exceptions may not be exceptions, as we never know when we have touched a life for good, and some of these may prove after all to be the best.

### Stewardship Course

Bro. Deaton has worked out a fine course in Stewardship for which he gives awards. The diploma is given for the study of Christian Stewardship by Cox, but Bro. Deaton offers the diploma for the B. Y. P. U. Study Course book Training in Stewardship, provided the book Christian Stewardship be read carefully.

### Crystal Springs Organizes

We are glad to welcome into our B. Y. P. U. circle the Senior and Intermediate B. Y. P. U.'s recently organized at Crystal Springs. The officers of the Senior union are as follows: President, Louis Mills; Vice-Pres., Neva Francis; Secretary, Mrs. Flo. E. Adams; B. R. L., Lowrey Hale; Chorister, Miss Jim Ervin; Pianist, Naomi Noblin. The Intermediate officers are: Leader, James A. Bryant; Pres., Milton Ervin; Secretary, Effie McLendon; Group Captains, James Hale and Francis Tompson.

### Hazlehurst Unions Doing Extension Work

The Senior B. Y. P. U. of Hazlehurst had the privilege of organizing a B. Y. P. U. at Sardis church with a good membership to begin with. The following officers were elected: President, Prof. E. A. Peek; Vice-Pres., Miss Anges Foster; B. R. L., Mr. Loyal Farrar; Secretary, Miss Cola James; Cor. Sec., Miss Linnie Mae Foster; Treasurer, Mr. Emmett Foster; Chorister, Mr. A. C. Farrar; Pianist, Miss Lurline Beall; Group Captains, Mrs. Zena Chadwick and Mr. E. B. Myers.

The Hazlehurst Intermediate union went to New Zion and organized an Intermediate union with the following officers: Leader, Mrs. B.

## READ MORE

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## BAPTIST SUNDAY SCHOOL BOARD

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### Beaumont Adults Get Bible Readers Certificates

We always delight to publish the list of those who have completed the Bible Readers Course, and here we give the names of eight members of the Beaumont Adult Union who have completed the two year Bible Readers Course: Mr. and Mrs. H. L. Clark, Mr. and Mrs. R. Dietz, Mr. F. E. Davis, Mr. L. H. Cole, Mrs. W. G. Griffiths and Mrs. M. C. Jones.

### Tennessee B. Y. P. U. Secretary Accepts Presidency of Hall-Moody College

Mr. Wm. H. Preston, B. Y. P. U. Secretary of Tennessee, whom some of our Mississippi Baptist young people will remember with pleasure, has been elected to and has accepted the presidency of Hall-Moody Junior College at Martin,

Tenn. This is one of the Tennessee Baptist Colleges. We hate to lose Mr. Preston from the B. Y. P. U. field, but congratulate the young people who may attend this college on having as their president one who loves them and who is well qualified for the work to which he has been elected.

### Centerville Has General B. Y. P. U. Organization

The Centerville church has put in the General B. Y. P. U. Organization and the officers elected are: Director, Mr. H. A. Brumfield; Asso. Director, Miss Vivian Roark; Secretary, Miss Georgia Rae Brumfield; Pianist, Miss Rubie Anderson; Chorister, Odis Kirby.

### Eudora Senior B. Y. P. U.

Miss Kathryn Baxter, leader of the Senior B. Y. P. U. of Eudora, writes that their B. Y. P. U. has adopted a Confederate soldier who is now at the Soldiers' Home at Beauvoir. They write to him and send him gifts on holidays and on his birthday. That is a fine work for young people to be engaged in. This splendid union although in the extreme northern section of the state had eight delegates to attend the convention at McComb.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON April 18, 1926

The Beginning of Sin—Gen. 3:1-12.

1. The leading character in this Terrible Tragedy is, the Serpent. (1) His character is brought before us in the beginning of the story. "Now the serpent was more subtle than any beast of the field which the Lord God had made." (Ver. 1.) Evil did not originate with man; it came from without and its invasions of the sacred precincts of man's heart came of the activities of an evil personality, actuated by a wicked motive. The character of this personality is manifest in the character of the medium which he employed to bring about the fall of the innocent pair. The writer of Genesis makes the serpent the medium of the temptation. The natural habits, his stealthy movements, and deadly venom of the serpent, eminently qualified him, above all the beast of the field to become the medium through which the evil spirit could approach the innocent inhabitants of the garden. These qualities were suggestive of the insidious approach and power of temptation. The serpent being filled with the spirit of evil, became to all intents and purposes the tempter. It was the serpent which beguiled Eve.

2. His subtlety became manifest in his method of approach. "And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the trees of the garden we may eat, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Vers. 2-3.) His exaggerated statement of the prohibition which God had made, forbidding, as the serpent put it, the eating of any tree in the garden brings a reply from Eve in the defense of God. She denies that the prohibition applies to every tree, but to one only, and the purpose of that, is the protection of their own safety. Their safety lay, not only in abstinence from eating it, but even from touching it. One point is gained. Eve has been brought into parley with the tempter. He has her recognition in her defense of God against the insinuations of the serpent. The willingness of Eve to argue the question emboldens the tempter to flatly deny the truth of God's warning. "And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." (Vers. 4-5.) His effort is to break down Eve's faith in God, and to make her believe that the prohibition which God had laid upon her was due to his jealousy, lest she should become his competitor in the field of knowledge, knowing good

and evil. In such a prohibition God was robbing her of her rights. Flatly denying the truthfulness of God's prohibitive statement, he finds the motive of such prohibition in God's jealousy and thereby not only breaking down Eve's confidence in God's veracity, but inspires in her the spirit of resentment, and self assertion. The serpent has accomplished his purpose, he had injected the virus of unbelief in the heart of Eve, he can now well await the results. Resentment passes over into rebellion. She turns to the forbidden fruit. The spell of evil inclination is upon her. She has turned from God. She turns to the forbidden fruit. The way is open, the elements of her sensuous nature now find in the forbidden fruit all that is necessary to stimulate her to action. The authority of God has been undermined, her confidence in him has been broken down, nothing now restrains her sensuous desires, the appetites and passions of her animal nature from assuming control of her conduct and her life. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat, and she gave also unto her husband with her and he did eat." (Vers. 6-7.) All the elements of temptation are in evidence in this scene. Temptation takes its rise in a desire, inspired by an outward object, the gratification of which seems all right in itself, but when tried by a higher law is found to be wrong. Eve had repudiated the higher law which was the commandment of God forbidding the eating of the fruit. The fruit was good for food; it inspired her desire for food; it was a delight to the eyes; the desire of the beautiful was stimulated by the fruit, and it desired to make one wise, the desire for wisdom and knowledge was aroused. The issue is upon her, her temptation calls for the action of her will. The purpose is formed, all things hasten on to the consummation of the awful tragedy. Eve partakes of the forbidden fruit, and under the fatal spell of the woman's influence, Adam likewise partakes, and all is lost. Of their own free choice they went down under the blight of sin and shame. The indescribable and indefinable thing we call sin, bringing guilt, corruption, weakness, degradation and death entrenched itself in the heartlife of those whom God had created in his own image and sought to protect from the encroachments of evil, not by coercion, but in the exercise of their own volitions. The environment of Adam and Eve, and the task assigned them of multiplying and replenishing the earth and of subduing it, reinforced by the fellowship of God and his benevolent command, guarding them against anything that could harm or destroy were all

calculated to stimulate the best elements of their being and promote their moral and spiritual development, and secure their happiness, alas, under the influence of the lying serpent, they threw away. Eden broke fellowship with their loving Creator, bartered their happiness for misery, their innocence for guilt, and life for death, and entailed upon their posterity the awful consequences and gained a conscience, their eyes were opened but to see the appalling enormity of their distrust of God and their disobedience to his commandment. "And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden." (Vers. 7-8.) The beauty, charm and glamor of the forbidden fruit has faded away. Their first act, in the exercise of their personal liberty, unhampered by any regard or thought of the benevolence of their Creator or of the wisdom of his command brought with it an alarming sense of guilt and shame. Their disobedience awakened a conscience within them, disclosing the hideous form of sin which had destroyed their innocence, and reduced them to a state of misery and helpless shame. They loathed themselves, and sought to cover their miserable plight with the leaves of the fig tree. The knowledge which the mendacity of the serpent assured them lay within their reach, became an intolerable experience which they could neither conceal, nor forget. Their sense of self disgust, reinforced by the voice of conscience drove them forth in search of some secret hiding place where they might escape the eye of God. When disobedience had broken the bond of union with God and the sensuous nature had released itself from its allegiance to the spirit which rests in God, their nakedness, their weakness, unworthiness and impurity changed the voice of God, as he walked in the cool of the day, as a summons to judgment." The whole story of the Fall is a parable of every sinner's experience. In every temptation, there are an exciting cause without and an answering inclination within; every act of submission to temptation is a choice exercised by the will and the result of sin is an uneasy conscience and a haunting sense of shame. Conscience is a witness-bearer to God. "And the Lord called unto the man and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat." (Vers.

9-13.) It would probably have been well, in the beginning of the discussion of this lesson to have called attention to the anthropomorphism running all through these early chapters of Genesis. The word anthropomorphism is composed of two Greek words, one meaning man, the other meaning form—the form of man. God is conceived of and described in such terms as are appropriate in describing the physical form of a man, his activities, the motives which actuate him with the means and instruments which he employs to effect his purpose. God is represented as having hands and feet, walking and talking as man. In the scene before us, we have a striking illustration. God is represented as walking, as if he had feet, in the cool of the day, as if he disliked the scorching heat of the sun, and calling with the use of articulate speech, such a man would employ in locating one not in sight. God is here represented as having authority over Adam and Eve, and the serpent. The last act of the awful tragedy is now to be executed; the various scenes, the respective characters and the role of each appear in striking and instructive form.

1. The guilty pair, conscious of the enormity of their disobedience sought to escape the penalty of their sin in flight from the presence of the Creator. But, alas, the authoritative voice of God called them from their hiding place. God has but to call and men must answer. The crisis is upon them. The issue must be met. There is no escape from the searching voice of God.

2. When face to face with God in judgment, there was no denial of their sin, but they both sought to mitigate their guilt by casting the blame upon another, Adam upon Eve, and Eve upon the serpent. More, Adam would throw the blame in some measure upon God himself. "The woman whom thou gavest me, gave of the tree and I did eat." God's responsibility, he would make to appear, in having given him a companion who enticed him to sin. Men are inclined to exculpate themselves from their guilt by the circumstances of their lives, whose ordering is in the hands of God. Eve, like the man, threw the responsibility upon the serpent, who beguiled her. The outward incitement, and not the inward inclination they sought to make responsible for their act of disobedience. Their responsibility was not lessened by outward circumstances, nor their personal guilt palliated by the part borne by others, in their act of disobedience. There was no compulsion; of their own choice they had disobeyed.

3. The measure of guilt incurred by their flagrant violation of God's command was determined by the freedom of choice which they exercised in the sin they committed when they purposed to do the forbidden thing, however they were led to make the choice. The sentence pronounced upon the accused came as a penalty for their sin. The penalty here pronounced makes no mention of that death which they were told would overtake them in the case they par-



have been of the dis- have called omorphism ese early word an- sed of two g man, the e form of of and de- are appro- e physical ivities, the m with the which he pose. God hands and g as man. we have a d is repre- ne had feet, s if he dis- of the sun, of articu- would em- at in sight. as having d Eve, and act of the to be exe- es, the re- the role of g and in- onscious- of disobedience alty of their presence of the authori- d them from has but to answer. The e issue must escape from God. e with God s no denial both sought by casting Adam upon he serpent. w the blame God himself. a gavest me, I did eat." would make given him a him to sin. ulpate them- by the cir- lives, whose nds of God. v the respon- ent, who be- d incitement, lination they ible for their eir responsi- by outward eir personal art borne-by disobedience. ion; of their obeyed. guilt incurred tion of God's ined by the ch they exer- mitted when the forbidden. e led to make e pronounced as a penalty alty here pro- ntion of that e told would ase they par-

took of the forbidden fruit. That penalty came in the broken fellow-ship with God; separation from God was not due so much to God's with-drawal from them as to their atti-tude in purpose, mind, heart and life to God. God ceased to be the object of their love, his will the law of their being, and fellowship with him the source of their highest joy. The penalty pronounced upon them in the present judgment scene, which does not come within the scope of our Lesson, is not something addi-tional, but, in a way, a sort of de-tailed statement of what was in-volved in the death which would fol-low their disobedience. It would be interesting to note the penalty vis-ited upon Adam, upon Eve, and upon the Serpent, but these must abide their time.

#### A GREAT MEETING AT WAUSAU CHURCH

We have just closed one of the greatest revivals in the history of Wausau Baptist Church with Rev. J. Robert Smallwood of Fort Worth, Texas, doing the preaching, and his attractive young wife conducting the music. These two compose a won-derful team for the Master's cause. Each message brought by Bro. Smallwood was one of clearness and forcefulness. The pure, unadulter-ated Old Gospel in its clearness and simplicity, which cut and ground its way into the hearts of men and women. The music was very ably conducted with choir and congrega-tional singing, together with great solo messages, which gripped the hearts of the people.

Each service was well attended in spite of the bad rainy weather. In-terest was manifest throughout the city. People turned out to hear the wonderful messages brought by a boy whom they all knew as Robert Smallwood, but who years ago they never dreamed of leaping out as a forceful pungent evangelist. Robert is a home boy who has just completed his course in South-west-ern Seminary, and ought to be brought back to his native state. Any church that is on the outlook for a real man with real help should secure Rev. and Mrs. Smallwood as pastor. His present address is Sem-inary Hill, Texas.

—D. B. Powell.

It was their first trip to London and they were trying to see all the sights. While they knew little of pictures and cared less, they thought it their duty to visit the British Mu-seum.

Among the treasures they looked at was a mummy over which hung a placard, on which was printed "B. C. 97." This completely mystified them.

"What do you make out of that, Henry?" demanded Maria.

"I hardly know", said Henry, "but I have a suspicion that it was the number of the car that killed him."

By the time cotton gets all ginned up, it can't tell whether it's going to be a bottle of olive oil, a pail of lard, a pat of butter or a pair of silk stockings.

# LET'S MAKE A GREAT FINISH



Indications are that our people are giving themselves in an aggressive way to the April ingathering. We are sending this final appeal to the churches to make the largest possible use of the last Sunday in April in rounding out their contributions to all of our general work as represented in the Cooperative Program.

## Sunday, April 25

Is the last Sunday in the present Convention year. Let us make this a day of the most general and generous giving in the history of our denom-ination to a whole Cooperative Program. The needs are great. We have the numbers and the money. Our opportunity is great. Not less than 3,000,000 of our Baptist people should bring an offering on that day.

Let us make every needed preparation for a great collection by—

1. Announcing it from the pulpit, in church bulletin and by personal letter.
2. Organizing to see every member.
3. Praying God to bless all our work and our efforts to advance it.

## Should Raise \$1,500,000

Pastors, laymen and members of the Woman's Missionary Societies, B. Y. P. U.'s, and Sunday Schools are urged to join in making this a day of enthusiastic giving. Southern Baptists should raise \$1,500,000 on this day. Where churches have no regular preaching services that day, we trust the loyal laymen and women will either arrange for services and an offering, or for taking a special collection in the Sunday School. A great offering will help all our causes and our people.

## CO-OPERATIVE PROGRAM COMMISSION



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Rozeaman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, Lawrence T. Lowrey, President.

### Mississippi College Notes

The Anniversary occasion of the Philomathean Literary Society was fittingly celebrated last Saturday night by an impressive program. The beautifully decorated stage and an attentive audience furnished an attractive setting for the delivery of the masterful orations by the Anniversary officers. Mr. Zack VanLandingham, third orator, with Miss Hazel Pond as sponsor, spoke on the subject, There Is Room at the Top. He showed that success must attend the efforts of those who strive valiantly enough. Mr. Joe Sturdivant, second orator, with Miss Mabel Fountain as sponsor, delivered an oration on The South's Greatest and Most Glorious Undertaking: The Stone Mountain Memorial. This project was shown to be one of the most titanic yet worthy undertakings of all history. Mr. Otis Jones, with Miss Ida Branton sponsoring, spoke on The Real Hero of Today. This hero was described as the efficient Christian and not the one who acquires worldly praise and publicity. The Anniversary, Mr. Neal Summerall, with Miss Vannie Hester sponsoring, delivered a masterpiece on A Challenge to American Citizenship. Pointing out the prevalence, character, and increase of crime in this country and the apparent breakdown of high ideals, he sounded a warning against continuance in such life and offered Christianity, especially in the home, as the only solution for our present perilous situation. Other officers for the occasion were Mr. T. H. Rogers, Herafd; Mr. Jack VanLandingham, Chief Marshal; and Mr. R. G. Rogers, Banner Bearer.

Dr. Provine and his Chemistry class have just returned from a ten day scientific tour of Arkansas and Louisiana. The oil industry and the oil refining process were studied in the various fields. Incidentally, several colleges were visited and a view taken of their work.

Two distinguished visitors have spoken in chapel recently. Dr. Gracy, Pastor First Baptist Church of Cork, Ireland, told of the marvelous Baptist growth in Ireland in the last few years and then spoke in behalf of the enlargement of the Irish Baptist Seminary. Mr. Jacob Gartenhaus, Southern Baptist Missionary to Jews in the South, made a plea for more interest in the evangelization of his people, who seem to be more receptive of the gospel than ever before.

Mr. Earle Hughey was elected cheer leader for next year to succeed Mr. Joe Sturdivant. Mr. J. E. Thornton and Mr. Theo. Pryor were chosen as assistants. This is an able staff which will direct in a most efficient manner Choctaw enthusiasm.

M. C. students quickly raised by individual subscription the amount asked by the Blue Mountain College Endowment Campaign. M. C. has thus directly aided in the enlargement of two of her sister institutions.

Mr. B. B. Jones, Mississippi's philanthropist and educational benefactor, has loaned the M. C. Alumni Association \$25,000 to be used for the immediate completion of the gymnasium. This magnificent structure will therefore soon be completed. —Arnold Blanton, Cor.

### HAVRE, MONT.

It might be interesting reading for the brotherhood in Mississippi to know that we had just closed the greatest meeting ever held by Baptists in the State of Montana. Of course it is small to you who are used to big things, and is small to me, but when one remembers that there are but 4,000 Baptists in all Montana it is different. There were 62 additions to the church, 44 by baptism. Thirty-two heads of families were received, and all records for attendance of the Sunday School broken. The meetings were held at Havre, a beautiful town in north central Montana, 30 miles from the Canadian line. Am now at Kalispell, in the northwestern corner near the Glacier National Park. I came here to assist in the Pre-Convention Evangelistic drive, and shall be back South June 1st, and may be addressed at Southside Station, Springfield, Missouri.

Cordially, —W. F. Frazier.

### MISSISSIPPI STATE BOARD OF HEALTH

Many communities and farming districts are anxious to have freedom from mosquitoes and the diseases which some of the species convey.

Malarial fever presents a problem of decided economic importance in this state. The loss last year is estimated at \$1,798,750.00.

Dengue fever, another mosquito borne disease, was prevalent last summer in a few sections of the state.

Various types of mosquitoes select different water deposits in which to breed, so all standing water should be classed as suspicious.

Sewage polluted water is especially adapted to prolific breeding of a very annoying type of mosquito, and where septic tanks are permitted to discharge into ditches which have an insufficient flow, or on the ground surface the breeding is greatly encouraged.

As an investment in the good health of its citizens, the cities and towns of the state should extend sewer lines to completely cover the incorporated area, and no citizen should refuse to vote for a bond issue for this purpose.

Tin cans, barrels, cisterns, roof gutters, etc., holding water offer desirable places for the breeding of the small house mosquito, the dengue fever carrier, as well as the common mosquito.

The malaria carrying mosquito prefers to breed in the relatively clean water of swamps, pools, ditches, ponds, etc.

The weather is now favorable to the commencing of 1926 mosquito production, and those persons who intend to combat this nuisance should begin very soon so as to forestall intense breeding.

The State Board of Health is anxious to advise as to the best methods to pursue, and has in its employ a sanitary engineer who devotes his entire time to Malaria investigation and control for the benefit of the citizens of the state. Upon request he will render advisory service to any community in the state without cost to the community.

There is, in reality, no need for having mosquitoes and bearing the burden of the diseases which they transmit.

### CATCHINGS

The Lord gave the church at Catchings a very gracious revival. In two services at the school house there were over sixty conversions. The memorable service of the meeting was Saturday night, April the 3rd, when about a score of old men came forward confessing Christ Jesus as their Saviour. Many of the old saints, who have been witnessing for the Lord for many years, wept for joy. It was a glorious scene to behold. The Power of the Lord was felt throughout the community.

This church has built a beautiful house of worship. It is built of brick and it is very attractively finished and furnished in the inside.

Brother R. B. Pattison is pastor. Both he and his good wife are tireless workers for the Lord and the Lord is richly blessing their labor.

There were 44 additions to the church. Others will join later.

State Board Evangelists Kyzar and Canzoneri were with these good pastor and people for ten days. These evangelists will begin a month's campaign in DeSoto County. Pray for them there.

I am with the First Church of Brookhaven for five days leading the singing. Dr. Powell of the First Baptist Church, Nashville, Tenn., is doing the preaching. This meeting will last for ten days or two weeks.

I am yours in service,

—Joe Canzoneri.

### RETURNS TO EVANGELISTIC WORK

Rev. G. W. Riley of Clinton, Miss., will return to the evangelistic work, and is making dates for the year.

He has had years of experience in the evangelistic work, and has held over 200 meetings in Mississippi, his native state. Can lead his own music, or furnish a good singer when desired.

## HEATING

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## East Mississippi Department

By R. L. Breland

### B. Y. P. U. Conference

The Conference for Yalobusha County met at Water Valley the 6th inst. The attendance was only fair, several churches having representation. Coffeeville sent fifteen and Elam four representatives. We had a splendid time. Brother Lott was in a good humor and Brother Wilds was at his best. So the meeting was at high tide all the while.

The forenoon hour was taken up in a discussion of the general work of the B. Y. P. U. In the afternoon definite work was discussed—how to organize, what to do after the organization and then a round-table talk where everybody asked questions. This was lively, interesting and beneficial.

At the noon hour we repaired to the basement of the church, where the ladies had prepared a most bountiful lunch. All ate to their satisfaction. Misses Spooner and Breland favored us with a reading each while we rested.

It was announced that the county Convention would meet sometime in the near future. This body was organized last year and held its first meeting. So it is the purpose of the leaders to have the second meeting about the first of June.

There are but few unions in the county, as but very little interest has been taken in the work in an organized way. The aim of the convention is to make an effort to have a live union in each church in the county.

### Notes and Comments

Dr. E. S. P'Pool was at the Conference at Water Valley. He is located at Hattiesburg, and is in the evangelistic work still. He is to hold a revival at Phoenix, Ala., in the near future. He is a safe and successful revivalist.

Rev. A. C. Furr has resigned at Houka and is open for work anywhere the Lord has need of him. He did fine work at Scooba for six years and has done splendidly at Houka for the time he has been there. Let some good church in our state secure his services before some other state calls for him.

The church at Elam, near Coffeeville, had its mission rally the first Sunday, and as a consequence Brother Denley is sending in a nice offering for the unified budget.

Only little more than a month until the Southern Baptist Convention will meet at Houston, Texas. Let Mississippi give a good large delegation to the meeting. Great things are expected to be accomplished in this meeting. Are you going?

I believe the sentiment expressed in these lines:

"Give to the world the best you have  
And the best will come back to you";

but a majority of the people of the world do not believe it, judging from what they are giving to the world.

And there are thousands of professed Christians who do not believe what the New Testament says when it says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Some never give and I know that they want to receive.

Below is given a list of the awards by churches for January, February and March, 1926:

Pascagoula	12
Ruleville	25
Meridian, 41st Ave.	9
Camden	1
Meridian, First	92
West Point	3
McComb, First	4
Columbia	9
Jackson, Calvary	46
Union Church	9
Blue Mountain	43
Corinth, First	20
Hattiesburg, Main St.	16
Piave	3
Kossuth	3
Picayune	18
Poplarville	1
New Albany	13
Moss Point	3
Oxford	1
Laurel, West End	18
Hattiesburg, First	30
Hazlehurst	2

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Walnut	6
West	1
Belmont	36
Ellisville	15
Itta Bena	1
Chalybeate	2
Meridian, South Side	50
Potts Camp	6
Algoma	1
Grenada	17
Holly Springs	10
Starkville	6
Sallis	1
Phoenix	2
Columbus, First	75
Shubuta	10
Smithdale	4
Coffeeville	13
Harpersville	1
Philadelphia	5
Laurel, First	12
Jackson, Griffith Memorial	14
Tupelo	1
Laurel, Kingston	4
Greenwood, First	21
Hollandale	7
Columbus, Second	1
Rosedale	2
Webb	1
Golden	2
Jackson College (Col.)	35
Hattiesburg, 5th Ave.	14
Greenwood, Second	1
Sardis	1
Pontotoc	3
Coahoma	5
Tyro	5
Jonestown	12
Anguilla	8
Meridian, Highland	20
Port Gibson	20
Houston	1
Forrest	2
Yazoo City	4
Water Valley	7
Leland	19
Wiggins	3
Okolona	7
Lumberton	14
Total	889

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**MRS. MILDRED WHITFIELD,**  
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 With or without singer.  
 Meridian, Miss.

Dr. James H. Lipsey announces the opening of offices in association with Dr. John J. Shea, at 1018 Madison Avenue, Memphis, Tennessee.

Practice limited to diseases of the ear, nose and throat. Hours 8-9 A. M. by appointment and 12 to 4 P. M.

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To prepare for positions in Gulf Coast territory; cannot supply half our calls for our students; good starting salaries assured all preparing now; write school you prefer to attend for full information.  
 Columbus Business College, Columbus, Miss.  
 Laurel Business College, Laurel, Mississippi.  
 Gulf Cities Business College, Gulfport, Miss.  
 Mobile Business College, Mobile, Alabama.

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**MISS JULIA DAINWOOD, SUPERINTENDENT**



## COLLEGE COLUMN

## M. S. C. W. News Notes

## Poster Making Again

Another Class in poster making was conducted last week. The book by Jeanette Perkins was used as a text. One day was spent in learning how to cut out letters, another in studying types of printing, and each girl in the class was required to make a poster on some given subject.

## Honor Roll

The Honor Roll this last month was the smallest we have had in some time, though the general average attendance was better. In the Euzelian Class there were 7 who made 100%; Whitfield 18 and at East End there were 10. The reports this month went to the pastors.

## Orchestra

New officers were elected for our S. S. Orchestra at the meeting on last Tuesday night. Elizabeth Conn was elected President, and Allen Peaton, Treasurer. We have changed the rehearsals to Tuesday night 6:30-7:30. The girls from the college who play are: Misses Elizabeth Conn, Elizabeth Baker, Margaret Shields, Pauline Laid, Celah Morris.

## A New Poster

We received this last week a poster announcing the first "All-Southern Student Conference" for next fall. The main thing on the poster is a picture of a Student Committee which met in Memphis in January and planned for the publicity and the program. This is entirely a "student committee". Each college is asked to have representatives there from June 26-July 3rd.

## Open Air Meetings

With the coming of the pretty warm spring days we have felt a desire to be out in the open as much as possible. Several of our noon-day prayer meetings have been held in the "back yard" of the Workshop. It is easy to commune with the God of Nature when we are out in "God's Country".

Miss Von Hagen has been conducting the noonday services this week. Her messages have been built around the general theme "The Fire Burned". We always appreciate her presence with us. She's on fire with zeal, and is a great inspiration to us always. At the close of her talk each day five minutes time was given for quiet meditation.

## Reading Circle

Almost any hour of the day you'll find at least one or two members of this circle, reading at the Workshop. There are exactly 80 in the course so far. No definite time is set aside for the reading—it may be done any time during the day. There are 7½ hours required, the other 7½ are elective. A seal for the B. S. U. Certificate is given for the completion of this course.

## MARSHALL COUNTY

I write you today to correct a mistake of Mr. Deaton's in reporting the Marshall County Association as not having made a pledge to the Co-operative Missionary program of 1926. Beg to advise that as County Organizer I supervised a campaign that extended to the various churches of our county; that the churches gladly and willingly pledged to the cause as follows:

Holly Springs.....	1200 Plus
Byhalia .....	1000
Alexandria .....	430
Potts Camp.....	400 Plus
Corners Ville.....	75
Salem .....	25
Mount Moriah.....	135
Temperance Hill.....	108
Pleasant Grove Red Banks	250
Spring Hill.....	.....
Clear Creek.....	.....
Carey Chapel.....	.....
Chewalla .....	.....
Philadelphia .....	.....

Please notice that only five out of our fourteen churches have not made pledges, but we are positive that some of these churches will contribute to the cause before the year is up.

I informed the office at Jackson of the above pledges in due time with the exception of Alexandria, which was made in January, I believe, of this year. I wrote Dr. Gunter giving the tabulated sums corresponding with church as listed above.

Trusting that this letter together with the report may be printed in your paper at the earliest date possible so that the churches in our association may be given due credit and too that yours truly may not be unjustly criticised and thanking you for this favor,

Yours truly,

—W. C. Sandusky,  
County Organizer Marshall County Association.

## MEETING AT ISOLA

As noted in the Record a few weeks since, the writer has enjoyed the privilege of working in a meeting with Pastor W. N. Hamilton and his flock at Isola.

The church was without a pastor most of last year and this, with other disconcerting causes, had brought lack of interest to some and discouragement to others.

The meeting resulted in a renewal of interest and enthusiasm. Three were added by letter, several professed conversion and some expressed a purpose to unite with other churches.

The faculty of their fine Consolidated School gave us every opportunity to touch the young life of the community and no set of young people have seemed more appreciative and responsive.

Pastor Hamilton was given a fine opportunity to get better acquainted with his people and his possibilities and seemed very hopeful of the future of the work.

BRYAN SIMMONS.

## IN MEMORIAM

## Died

In the peaceful hours of the dawn, on the morning of March 30th, 1926, the gentle spirit of Bro. S. W. Moore left his house of clay and slipped quietly into the presence of his Maker, there forever to dwell in the House not made with hands eternal in the Heavens.

In his leave taking he left the comforting assurance that he was going in the Faith and that all was well with his soul, the most wonderful heritage he could have left to friends and loved ones.

Bro. Moore's going was in his enightieth year, having been born December 12th, 1846, in Macon, Miss., but so robust was he in form and spirit, so constant upon all duties and so regular in his attendance upon the services of his church that one never thought of him as even approaching the age of the old.

Bro. Moore was a Confederate soldier, having been a member of the 74th Mississippi, Williford's Brigade, but the longer service was spent in the Army of his Lord, where he was a true patriot, always appreciative of his pastor and brethren.

He leaves two sisters, Mrs. Callie Eads of Carthage, Miss., and Mrs. Sallie J. McMillan, a member of his immediate household and loving care, one brother, the Rev. T. J. Moore of Hattiesburg, a son, S. D. Moore of Memphis, and one daughter, Miss Luna of Gulfport, who watched so faithfully until the end came and who had made a real home for her father.

To the loved ones we would say,—as we do not grieve when the weary sailor "homeland" has sighted at last, or the battle scarred soldier the laurel of victory has won, so they should not grieve that for him the strife and conflict forever is done. Neither should we weep when the touch of Death's fingers have pressed down the eyelids in sleep to open with spirit orb vision in a land where no one shall weep.

## Mrs. Faleta J. Fenn

Mrs. Faleta J. Fenn was born in Amite County, Mississippi, Sept. 3rd, 1866. She was the daughter of S. E. McNulty. Married to Mr. C. E. Fenn March 30th, 1887. She was the mother of eight children, three of whom preceded her to the Father's house above. Died March 22, 1926. She is survived by her husband, one daughter, Mrs. I. H. Bass of Lumberton, Miss., and four sons, J. Claud Fenn of Houston, Texas, D. V., S. E. and V. L. Fenn of McComb, and one sister, Miss Trudie McNulty, McComb.

She joined the East Fork Baptist Church some years ago, but for several years had lived in McComb and was a faithful member of the East McComb Baptist Church, teaching in Sunday School, working in the W. M. U. and also serving on the finance committee of the church until her health failed, which forced

her to give up active service. She was fervently loved by all who knew her and will be greatly missed not only by her family, but by a host of friends. A more faithful wife, a more devoted mother, a truer friend, a more loyal Christian, I have not known. Her pastor and his family have sustained a great loss in heaven's gain.

Her pastor,

—W. A. Gill.

## Mrs. Linda Arnold

Whereas, on February fourth, 1926, God called Home a faithful member of the Women's Missionary Society of Shannon Baptist Church; and

Whereas, she manifested great interest in the work even when the infirmities of age prevented her attendance at our meetings; and

Whereas, we desire to express our appreciation of her godly life and sympathy for the sorrowing, be it resolved:

(1) That we acknowledge in her death the loss of a true Christian character, ever ready to defend the cause of Christ and contribute of her means to the support of the church;

(2) That she was strong in convictions, loyal to truth, patient in suffering, and eager for the gospel to be carried to those who knew it not;

(3) That we extend our deepest sympathy to the bereaved;

(4) That a copy of these resolutions be sent to The Baptist Record; one to each of our county papers; one to each member of her family; and one spread upon the minutes of this Society.

## Committee:

Mrs. Chas. Nelson,  
Mrs. T. A. Abernathy,  
Miss Nannie Seale.

## Mrs. J. B. Oldham

At one o'clock A. M., March 1, 1926, the beautiful spirit of Mrs. Lucy Clair Oldham, wife of J. B. Oldham, slipped quietly and peacefully away.

Mrs. Oldham was born June 22, 1890, became a Christian at the age of twelve years, and was a true and faithful member of the Baptist church until her death. The one great purpose in her life was to glorify her Lord, whom she loved and served so faithfully.

I have been intimately associated with her for a number of years, and can truly say that I have never known a sweeter, purer, more consecrated Christian character. She was indeed a source of comfort, strength, and inspiration to those who knew her best. Though she suffered much she was ever smiling and cheerful, scattering sunshine wherever she went. She was an ideal wife, a tender, patient and loving mother, a devoted daughter and sister, and a true and faithful friend.

She leaves a mother, three sisters, two brothers, a heartbroken husband, a sweet little boy of seven years, and a host of sorrowing relatives and friends who deeply feel their loss. To these, I would say, weep not, for she has only gone to



She knew and not a host wife, truer than I and great

Gill.

fourth, faithful missionary church;

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resolu- Record; papers; family; nutes of

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March 1, of Mrs. of J. B. d peace-

June 22, the age true and Baptist The one was to he loved

associated ears, and e never ore con- er. She comfort, to those ough she r smiling sunshine was an and lov- ghter and ul friend. e sisters, ten hus- of seven ring rela- eply feel ould say, y gone to

be with Jesus, whom she loved so much. Heaven is not so far away, and ere long we shall meet her there where there are no tears or sad partings.

Her body was laid to rest in Scotland Cemetery, her pastor, Rev. V. E. Boston, conducting the funeral services. The host of friends and the many beautiful floral offerings were proofs of the love and high esteem in which she was held.

—One Who Loved Her.

### GONE BUT NOT FORGOTTEN Lines Dedicated to Dear Wife and Mother.

Another hand is beckoning us,  
Another call is given,  
And glows once more like angel steps  
The path that reaches heaven.

Our dear and loving mother,  
Whose gentle hands and smiles  
Made brighter summer hours,  
Amid the frost of autumn time,  
Has left us with the flowers.

The cheek of bloom had faded,  
Forewarned us of decay;  
A shadow from the silent land  
Fell round our mother's way.

The light of her long life went down,  
As sinks behind the hill.  
The glory of a setting star,  
Calm, suddenly and still.

And half we deemed she needed not  
The changing of her sphere,  
To give to Heaven a shining one,  
Who walked so truly here.

We miss you, mamma, and your prayer,  
We see the vacant chair;  
The occupant so far away,  
Your voice no more to hear.

There seems a shadow on the day,  
Her smile no longer cheers;  
A dimness on the stars of night  
In eyes that look through tears.

Alone unto our Father's will,  
This thought has reconciled;  
That He whose love exceedeth ours  
Has taken home his child.

Fold her, O Father, in thy embrace,  
And let her henceforth be  
A messenger of love between  
Our human hearts and Thee.

Still let your mild, rebuking hand,  
Between us and the wrong,  
And her dear memory serve to make  
Our faith in God more strong.

When I go to the place where she  
sleeps all alone,  
And reverently bow there in  
prayer,  
My soul hears the words that I know  
she would say  
If she could commune with me  
there.

I go to the place, once sweet home,  
And pause at the threshold to  
hear—  
But that voice of yore  
Cannot welcome any more—  
There is no one to welcome me  
there.

Sleep on, dear loved one;  
May thy rest be sweet;  
Just only watch and wait  
For the golden wedding will be  
More true when we  
Meet at the beautiful gate.

—R. L. White, And Children.

### FEILD CO-OPERATIVE ASSOCIATION

Following up his definite objective of seeing to it that every deserving boy and girl in Mississippi shall have a chance to secure an education at a worthwhile institution, B. B. Jones, President of Feild Co-operative Association, Inc., has thrown his full strength into a campaign for the improvement of Mississippi colleges. After a careful study of the present physical condition and the future needs of fully a dozen colleges in the State of Mississippi, as well as the financial situation of each, and with only one purpose in view, that of providing facilities to take care of all the boys and girls of Mississippi who desire a college education, the Feild Co-operative Association, through its president, is waging a campaign urging the hearty support of every citizen of Mississippi, including the smallest child, first in securing the financial needs of Blue Mountain College. This little college is one of the oldest in the State, situated in the northern section on a railroad and near one of the main trunk lines. Bonds have been issued for the completion of the good roads which make Blue Mountain more easily accessible than it has ever been before.

For a number of years the work of the Feild Co-operative Association, Inc., was confined to the assistance of individual students and appeal after appeal from various colleges for aid in erecting dormitories and other buildings was refused. After the establishment of the Permanent Student Loan Fund, with headquarters in Jackson, Mississippi, the Association has realized that the colleges in the State would not be able to take care of the larger number of students being turned into them unless they could be enlarged.

First, a gift of \$40,000.00 was given to the endowment fund of Mississippi Woman's College, Hattiesburg. Next a gift of \$100,000.00 was added to the \$500,000.00 appropriated by the recent State Legislature for M. S. C. W., Columbus. More recently gifts were made to Belhaven College, Millsaps College and Whitworth College. The intention of the Feild Co-operative Association, Inc., is to help every college in the State as soon as possible, but to center its efforts on the one most needing assistance,—thus, Blue Mountain College has been selected as next in line. The situation at Blue Mountain College is as follows: To become an A-1 college, an endowment of \$300,000.00 is necessary. \$100,000.00 of the amount was raised by the Board of Trustees and friends of the college last year. The Baptist State Board has promised \$100,

000.00 provided the friends of the college raise another \$100,000.00. Blue Mountain College is also in need of an Administration Building, which will cost about \$100,000.00.

The plan of the Feild Co-operative Association, Mr. B. B. Jones, President, is to relieve the President and Board of Trustees of Blue Mountain College of the responsibility of raising the \$100,000.00 to complete the endowment, leaving them to raise the money for the Administration Building.

In talking over the situation with Dr. Lowrey, the thought occurred to Mr. Jones that if all the students in the colleges of the State of Mississippi would co-operate with the Feild Co-operative Association, Inc., in the raising of this \$100,000.00, then President Lowrey and his Board of Trustees would be left free to bend their energies to raising the \$100,000.00 for the Administration Building.

The following proposition, after being fully explained was presented by Mr. Jones first to the Mississippi Woman's College at Hattiesburg:

"Every member of the student body who will pledge herself to raise \$5.00 to be presented to President Lawrence Lowrey, Blue Mountain College, Blue Mountain, Mississippi, to be applied on the endowment fund

Every student in Woman's College by September 1st, will please rise." rose as one. This means \$2,000.00 from that college. The plan of the Feild Co-operative Association, Inc., is to match dollar for dollar the pledges of the students in the State, so a check for \$2,000.00 was written by the President of Feild Co-operative Association, Inc., to be sent by Woman's College to President Lowrey of Blue Mountain College when the pledges have been fulfilled.

That same evening at supper in State Teachers College dining hall the same proposition was hurriedly presented to the students there. When given an opportunity, about seventy-five per cent of these students responded. The Association was not discouraged when it was realized that fully forty or fifty of these young men and women had been on the college campus less than a week, just having come in from their schools, where they had been working for low salaries, to spend the summer vacation in further preparation for their work. A check was written by Mr. B. B. Jones, President of the Association, for \$2,000.00 for President Joe Cook, to be sent by State Teachers College to President Lowrey when the pledges from the school shall have been paid.

Going to Mississippi State College for Women, where twelve hundred girls are still rejoicing over the \$600,000.00 building program for that institution made possible by the \$100,000.00 conditional gift from the Feild Co-operative Association, Inc., Mr. Jones secured a unanimous response to his appeal for a practical demonstration of helpful co-operation in behalf of a sister college in urgent need of additional facilities and adequate endowment. Twelve hundred girls heard his appeal. Twelve hundred girls rose in unison and accepted his challenge with such

wholehearted enthusiasm that Mr. Jones has already written the check for President Lowrey of Blue Mountain College for \$6,000.00 to match this amount from the M. S. C. W. girls.

At A. and M. College, the response was again one hundred per cent, and other colleges are busily engaged in enthusiastic drives for the cause of Blue Mountain. Mississippi College, Whitworth College, Hillman College and Draughtons Practical Business College have reported a hundred per cent acceptance of Mr. Jones' offer by their student bodies, while the students at Millsaps, Belhaven and all other colleges in Mississippi are being given an opportunity to rise to the occasion in equal degree.

Thus has this notable benefactor of higher education in Mississippi, transfused the spirit of giving into the minds and hearts of the very groups he has first chosen to help, and by their co-operation, proposes to do for denominational colleges in Mississippi, what he has already achieved in some of the tax supported schools in such splendid degree. For example, the Columbus girls wired President Lowrey as follows:

"We are happy and wish to help others. Girls here twelve hundred strong pledge themselves to raise five dollars apiece, totalling six thousand dollars to help complete Blue Mountain endowment."

In an interview with the newspaper correspondents, in the Jackson offices of the Feild Co-operative Association, Inc., Mr. Jones said:

"The work of getting the colleges of my native state on a firm foundation, with adequate facilities and teaching staffs has just commenced. What the Legislature has just done for M. S. C. W., in connection with our gift, the people of Mississippi are going to do for the splendid denominational institutions in Mississippi. Blue Mountain seemed to be the school of most immediate need and I believe the people of the state, irrespective of religious affiliations, will carry the endowment drive over the top. President Lawrence Lowrey is a hustler. He is going to get the \$100,000.00 needed for an administration building. The college students and high school students, and the boys and girls in the Sunday Schools of the State are going to give fifty thousand toward the endowment and the Feild Co-operative Association is going to match their gifts dollar for dollar, quarter for quarter, dime for dime. After tangible demonstration of fraternity and brotherhood on the part of the young folks, I believe the old folks will raise the third \$100,000.00 needed to make Blue Mountain an A grade college.

"I have had most satisfactory conferences with President Key of Millsaps, President Gillespie of Belhaven, President Countiss of Grenada, Mr. Thad Lampton, President of the Board of Trustees of Whitworth, Dr. Provine of Mississippi College, Dr. Berry of Hillman and Mr. Schilling of Draughton's Business College," continued Mr. Jones, "and these heads of other denominational institutions are delighted



to co-operate in the effort to aid this sister institution. True enough, several of the other colleges have drives in progress for endowment funds. But the same brotherly spirit is going to carry their efforts to ultimate victory. Our Association, in due time, wants to have a part in translating their hopes into realities. And just as the M. S. C. W. girls have rallied to the aid of Blue Mountain, so the Blue Mountain students will aid the other colleges in their efforts for adequate facilities. Here's a telegram from the Blue Mountain student body just received", said Mr. Jones, as he pulled the crumpled yellow sheet from his pocket. "It reads as follows: 'Feild Co-operative Association, Jackson, Mississippi. Student Body of Blue Mountain College very deeply appreciate your splendid generosity and your noble efforts for our college and for a more friendly relationship between Mississippi colleges'.

"That last clause is the greatest item in that message", declared Mr. Jones. "Friendly relations between the various denominational schools, and between the different churches, too, will mean more to Mississippi than anything else. We are not only learning to give and get joy from the giving, but we are catching the spirit of team work and mutual helpfulness, which bids fair to make a new state out of old Mississippi. To my mind, an educational Renaissance is under way in this commonwealth, stimulated partly by the material prosperity which the state is enjoying, partly by the emphasis which is being placed on the essentials of state-wide constructive development, and most of all by the new spirit which has sprung up among the people as they have substituted arithmetics for politics, information for inflammation, and brotherhood for factionalism and sectarianism."

When Mr. Jones was asked whether the plan he had started so successfully, would apply only to the colleges, he replied, "No, indeed, the boys and girls in the colleges have just pointed the way for their younger brothers and sisters to follow. And no time has been lost in getting the movement under way in the high schools and consolidated schools and among the Sunday School folks of the State. On Sunday and Monday, in my old home county of Attala, the young folks took it up and will easily raise more than a thousand dollars. Our offer still holds good. We will match every gift from the young folks until the second \$100,000.00 for Blue Mountain is secured. That is going to be a testimonial to the energy and enthusiasm of youth."

"I hope you will make this clear to your readers", repeated Mr. Jones. "Let every high school principal and teacher, as well as every Sunday School teacher tell the children what we have in mind. Let every boy and girl in school and Sunday School pledge something, and either give it, or earn it, or get some one else to cover the subscription. Some can give or raise

five dollars, while others can give only a dollar. If some only give a dime, they will have had a part in this movement for closer friendship and brotherliness. Send the money or pledges direct to President Lawrence T. Lowrey, Blue Mountain, Mississippi, and whenever he calls on me I will see that Feild Co-operative Association matches all sums pledged."

### "THE ORIGIN OF THE SUNDAY SCHOOL."

When we contemplate the tremendous amount of good that is being accomplished throughout the world by the Sunday school it is interesting to note its very small beginning.

Today there are in the world millions of Sunday school scholars and teachers.

All this has been accomplished in a little over a century, because the first Sunday school was not organized until 1812. It was the outcome of a little thought of an English workman as he was plodding along the streets of an old English town, Glochester. It was on a Sabbath morning. He noticed at one point of his walk a number of street urchins having a fight, not only destroying the sanctity of the Sabbath, but also the flower bed across their path.

This man was Robert Raikes. He stopped and looked at the boys, then said to himself, "At this rate these boys will go utterly to destruction." That must not be, "There are good possibilities in them." That must not be. "There are good possibilities in them." "Here, boys," he called. "Come with me." He took them to his quiet home planning as he went how he would keep them there.

"I am going," he said presently. "to start a school for you, now and here. It shall be a free school, and I shall be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sunday. No other decent place was open to them.

The next Sunday Robert Raikes' house was crowded with this same class of children and the first Sunday school was started in this way.

At this time Raikes was 44 years old. During this same morning that he took a walk he met Rev. Thomas Stock, the head master of a cathedral school, and told him of his idea, and from then on he found a willing assistant in that reverend gentleman.

The first Sunday school was held in "Sooty Alley." Mr. Parkes paid Mrs. Meredith for teaching the wretched little street children whom he persuaded to come to her kitchen for instruction.

Mrs. Meredith found the boys terribly bad, but they were required to come with clean hands and face, hair combed, and such clothes as they had, altho shoes and clothes were some times provided. They were punished severely if they misbehaved.

Attentive scholars were given re-

wards of Bibles, Testaments, books, combs, shoes and clothing.

As time passed the larger boys and girls became teachers and taught the smaller children.

For three years Raikes looked upon his school as an experiment. The school of the founder aimed chiefly to reach the children of the poor and to those who neglected the church.

The growth of the Sunday school has ever been onward and upward, but there is still much to be accomplished.

We must not grow satisfied with past achievements, but must press on, ever bent on seeking and saving souls, toward bringing in God's Kingdom through the Sunday school.

MAMIE PARKER,  
Ellisville.

### DIVORCE

The Census Bureau informs us that in 1923 more than 165,000 divorces were granted in the United States, or one divorce to every 7.5 marriages. For over sixty years our divorces have increased every year more than three times as fast as the population; and the end is not yet in sight. In 1922 the number of divorces granted was 148,554, or one divorce to every 7.6 marriages for the whole country. Our typical American States range in their divorce rate from one divorce to every four marriages to one divorce to every seven marriages. In 1922 the State of Oregon had one divorce to every 2.5 marriages, Wyoming one to 3.9, Montana one to 4.3, Missouri one to 4.7, Oklahoma one to 4.8, Texas one to 4.9, California one to 5.1, Indiana one to 5.4, Colorado one to 5.5, Kansas one to 5.7, and Maine one to 5.8. In Switzerland, where divorce is as easy to obtain as it is in the United States, there is only one divorce to every sixteen marriages.

riages. In France there is one divorce to twenty-one marriages, in Denmark, one to twenty-two, in Germany one to twenty-four, in New Zealand one to twenty-four, in Norway one to thirty, in Sweden one to thirty-three, in Great Britain one to ninety-six, while our neighbor, Canada, has only one divorce to every one hundred and sixty-one marriages. Even pagan Japan had in 1919 a lower divorce rate than the United States, for it had only one divorce to every eight marriages.

Patient—Something wrong with my breathing.

Doctor—So I see; well, we'll soon stop that.

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